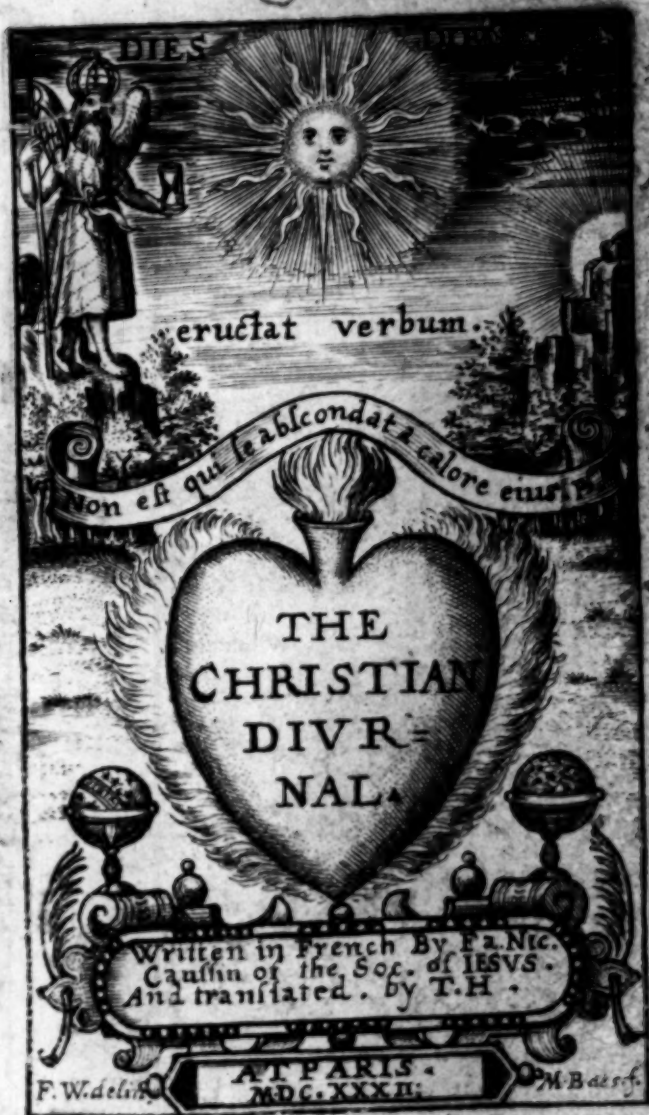


4871

Caussin, N.

269



William Honnell



TO
THE RIGHT
HONOURABLE,
THE LADY
Viscountesse Savage.



A DAME,
Though
heavē hath
propitiously disposed

A

your

2 *The Epistle*

your well-rectified
Soule to Piety, and
that many books of
this kind want not to
entertain your pious
retirements, in the
sweet solitude of Me-
ditation; yet may I
boldly say, this Ma-
nual of deuotiō hath
somewhat new, and
attractive in it, to
add

Dedictory. 3

add increase of fervour to your best progressions; & will (I doubt not) vnder the happy patronage of your Honour (as from so noble an example) gaine the serious attention, and good opinion of many, who shal read it. Congested Rules, &

A 2

multi-

4 *The Epistle*

multiplicity of precepts, which onely augment the bulke of Bookes, and little edify, or informe the mind, are heere purposely auoyded. Short acts of Deuotion, and pious aspirations more penetrate and being (as in this Diurnall) put into methode

Dedictory. 5

method, winne vpo
the drowzy soule, &
opē the hart to more
awakened thoughts
of saluation. My ay-
me in this Transla-
tion, excellent Lady,
is your particular cō-
tentement, and con-
sequently in some
measure to discharge
the obligation I owe

6 *The Epistle*

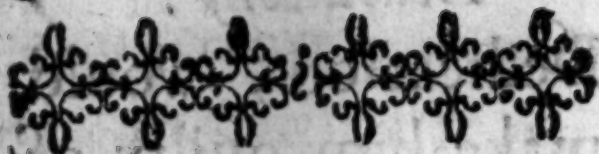
to your much Honoured Family, the known worth whereof, though it can receive little illustration from the weak endeavours of my pen; yet, should I not at least, thus gratefully remember it, having so fayre an opportunity, as this present
Dedica-

Dedictory. 7

Dedication, would
make him guilty of
ingratitude, who
with his readiest ser-
vice resolves euer to
remayne,

*Your Honour's hum-
blest servant.*

T.H.



THE
DESIGNE
of the Authour.



I Have spokē
of the pra-
ctise of ver-
tues in the
booke of the holy Court.
Behold heereof a small
scant.

To the Reader. 9

Scantling in dayly actions, which rather ought to entertaine your hart then your eyes, or handes. It is short in reading, but if you consider it in action, you shall find in one day, yeares and ages of felicity.

The truth is, we haue at this tyme many spirituall Bookes, which

As

an-

10 To the Reader.
answere one another,
like Eccbo's.

This age is as fruitful
in wordes, as it is bar-
ren in good workes, &
seemeth willing to speak
much, and do nothing;
suffering the best part
of wit, to vapour out
eyther by the Pen, or
Tongue.

Notwithstanding in
matte

To the Reader. 11
matter of Piety, there
is some apparence one
cannot say too much the
same, which is neuer
done inough; & that in
such a penury of wor-
thy acts, we should not
be sparing of good wor-
des.

I offer unto you this
short Treatise: carry
it in your bandes, as the
little

112 To the Reader.

little Clocke, which a
great Prince bare in a
Ring : it Striketh al the
houres of the Day, and
corresponderb to Rea-
son, as true Dyals with
the Sunne.

If you read it attenti-
uely, you shall find it
great in its littlenesse,
rich in its pouerty, &
large in breuity.

Great

To the Reader. 13

Great books make vs
sometime more learned,
but not ever more inno-
cent. This putteth wise-
dome into practise, and
good successe into piety:
you shall know what it
is in often reading it, &
in doing what it sayth;
for it hath no other Ca-
racters of its merit, but
that of your vertues.

B

DIV

**Division of the Di-
urnall into foure
Partes.**

I. Actions of Devotion.

II. The practise of Vertues.

III. Affaires.

IIII. Recreation.

THE



THE
CHRISTIAN
DIVRNALL.

THE FIRST PART.

The importance of well ordering every action of the day.

SECTION I.



Sage Father
of the desert,
cyted by Pelagius a Greeke
author, being
asked whether the path of

B 2

perfection

26 *Christian Diurnall.*

perfectiō were long or no,
sayd: All vertues came to-
geather, and that if a man
would, he might in one
day arriue at the measure
of Diuinity, according to
its proportion. Verily all
our vertues are included in
our actions, and our actions
in the houres, and the hou-
res in the day, and the day
in the moneth, and the
moneth in the yeare, and
the yeare in the ages. E-
uery day is a brieft Table
of our life; and the meanes
to become quickly perfect,
is to performe all dayly a-
ctions

Christian Diurnall. ry
ctions with great conside-
ration, and perfection. Be-
hold a pourtraict heerof,
the lineaments of which I
haue partly drawne from a
man endowed with much
wisdome, Religion, and
integrity, whome I would
gladly name, did I not fear
to be troublesome to his
humour, able to endure a-
ny thing, but his owne
prayſes.

S E C T. II.

Morning.

IT is a long tyme, since
the Sunne for your be-

B 3

neſt

18 *Christian Diurnall.*

nefit droue away the shadowes of night, to the end you might reioyce at the sight of the great spectacle of the workes of God, and yet are your curtaynes shut vp, to entertaine you with a shady image of death. Arise from your bed, & think this goodly Starre which makes you begin the course of this day, will ere night performe the passage of ten or twelue millions of leagues. And how many steps will you aduance to vertue? This indefatigable har-binger is gone forth to scote
you

Christian Diurnall. 19

you out the lodging of a Tombe; so many minutes are so many pointes deducted from your life. Will you not follow the counsel of the sonne of God, and do good whilest it is day? A great night will very speedily inuolue you vnder its wings, wherein you shall no more haue further meanes to trauell.

Take euery day as a day in haruest: take it as a Faire, or Mart, take it as a day, wherein you are to labour in the mines of gold: take it as a Ring, which you are

20 *Christian Diurnall.*

to engraue, adorne, and to embellish with your actions, to be offered in the evening at the altar of God.

Represent vnto your self a notable consideration of *S. Bernard*, that your actions passe, as not passing; for euery good worke you do is a graine of seed for life eternall. Say, as did *Zeuxis* that painter so renowned: *Aternitati pingo*: I paint for eternity.

Follow the counsell of *S. Thomas*; Do euery action in the vertue of Iesus christ desiring to haue al the good intentions

Christian Diurnall. 21

intentions, and affections
of the Church militant, &
triumphant. Doe it, as if
therō depended the prayse
of God, the good of the
whole world, al your hap-
pynesse, and as if it were to
set a scale vpon all your
workes.

Beginne from the eue-
ning the purpose of good
workes, which you are to
performe the next day,
what points you ought to
meditate on, what vices
you should resist, what
vertue exercise, what af-
faire you are to handle, to

22. *Christian Diurnall.*

make all appeare in its proper tyme with a well matured prouidence. It is the threed of *Ariadne*, which guideth our actions in the great Labyrinth of Tyme, otherwise all runneth to confusion.

Exercise sometymes the curiosity to know of what colour the day-breake of morning is, out-strip the steps of light, according to the counsel of the Wisemā, to prayse God. Take good heed, least you imitate that Hogge *Epicurus*, who boasted to haue waxed old, &
never

Christian Diurnall. 23

neuer to haue seen the Sun
eyther ryfing, or setting.
It is a good custome to ryse
in the morning, but very
difficult to persuaade womā
so, and all the Antipodes of
nature, who change day in-
to night, & night into day.
That famous *Appollonius*
held in his tyme for an O-
racle of the world, cōming
very early in the morning
to *Vespasians* gate, and fin-
ding him awake, coniectu-
red thereupon, that he was
worthy to commaund an
Empire, and sayd to him
who bare him company,

A-

24 Christian Diurnall.

And thus, vndoubtedly this man will be Emperour, since he is so watchfull.

All that which you are to dispose the day vnto, is diuided into foure parts. Deuotion, Practise of vertues, Affaires, and Recreation. Deuotion should carry the Torch, & open the gate vnto all our actions.

Make account at your awaking, to giue all the first fruits of your facultyes, of your senses, and your functions to the diuine Maiesty. Let the memory instantly remember it selfe, that
it

Christian Diurnall. 25.

It must doe the worke of
God. Let the vnderstanding
cast a cōsideration vpon its
Creatour, like a flash of
lightning. Let the Will be
enkindled with his loue.
Let the hart shoot forth so-
me fiery shafts, some desi-
res, & some affectiōs who-
ly celestial. Let the mouth
and tongue indeauour to
pronounce some vocal pray-
er to the most holy Trini-
ty. Let the handes figure
on the forehead, and breast
the signe of the Crosse,
since they are lifted vp to
heauen. Let the armes, &
C feet

26 *Christian Diurnall.*

feet shake off the sluggish-
nesse of sleep, as S. Peter
did the chaynes at the voy-
ce of the Angell. Behold a
good beginning, how to
offer ones self to God. The
haire was pulled from the
victime, and put into the
fire before it was sacrificed;
so must you draw away at
your awaking those sligh-
ter actions, to giue begin-
ning to your sacrifice.

SECT.

SECT. III.

*Five singular Actions to begin
the Day.*

THIS Action ought to
serue as a preparatiue
for another deuotion much
longer, and more serious,
which you are to make in
your Closet at your com-
ming out of bed. If you
haue so great a pompe of at-
tires to put on, that you
must employ some notable
tyme to cloth your selfe, it
is a miserable seruitude: do
not thinke this is the way
to render your Tribute to

C 2

God,

28 *Christian Diurnall.*

God, but attire your selfe
correspondently, so much
as is necessary for decency,
and health. Then bending
your knees, performe five
things, Adoration, Thanks-
giuing, Oblation, Contri-
tion, and Petition.

I will heere trace out vnto
you the manner how to
frame these actions, which
you may read at tymes; &
I will add examples, and
formes partly drawne out
of Scripture, and fit to be
daily repeated.

SECT.

SECT. IV.

*Of Adoration, the first act of
Deuotion.*

YOU are to note, that
Prayse is one thing, ho-
nour another, reuerence a
third, & adoration a fourth.
Prayse properly consisteth
in wordes, Honour in ex-
terious signes, Reuerence
in interious respect, but A-
doration considered in its
extent, comprehendeth all
those acts with much more
eminency. For Adoration
is an act of Religiō, wher-
by we doe homage to the

30 *'Christian Diurnall.*

soueraignty of God with a low submission, which is not in that degree communicable to any creature.

This Act is formed, and composed of foure thinges, which be (as it were) its elements. The first is a strōg imaginatiō of the greatnes, and excellencies of God. The second, a consideration of our abiectnesse compared to this great Maiesty. The third, a flaming act of the will, which vpon this thought is wholly powred out into reuerence. And the fourth, an exteriour reflection

tion from the mouth, and postures of the body, which wittnesse the resentment of our hart.

The Soule then to discharge her selfe in this act of Adoration, first conceaueth God, great, terrible, replenished with Maiesty; she conceaueth him as a sea infinite in essence, bounty, beatitude, which encloseth within it selfe all being, all goodnes, all truth, and not only encloseth, but from all eternity preuenteth it with an eminency incomparable.

32 Christian Diurnall.

She beholdeth the whole world in the immensity of God, as a Sponge would be in the midst of the Ocea, an Atome in the Ayre, and a little Globe of glasse enchased in the *primum Mobile*. She knoweth God, as the foundation of all possible thinges, the essence super-essentials of all thinges, which are, and are not, without which nothing subsists, eyther in act, or power, nor hath it any handle, whereby the vnderstanding may lay hold of, to haue the knowledge therof.

Christian Diurnall. 33

thereof. She figureth God
vnto her selfe as the begin-
ning, and end of all things;
the Creator, the Founder,
the Basis, the Support, the
Place, the Continuance,
the Terme, the Order, the
Band, the Concord, the
Consummation of all crea-
tures, retayning in it selfe
all the good of Angells, of
men, and vniuersal nature,
which hath all the glory,
all the dignityes, all the ri-
ches, all the treasures, all
the ioyes, al the blessings,
as very well *Lessius* expli-
cateth in his treatise of Infi-
nity. C5 This

34 *Christian Diurnall.*

This soule not content,
leasurely walketh in these
fourteen Abbysses of great-
nesse, which are in God, to
wit, Infinity, Immensity,
Je Immutability, Eternity,
Omnipotency, Wisedome,
Perfection, Sanctity, Beni-
gnity, Power, Prouidence,
Mercy, Iustice, & the End
whereunto all things tend.
She first considereth euery
perfection absolutly, then
by comparison, and appli-
catiō making a circle about
her selfe, & comparing this
Infinity of God, to her no-
thing, this Immensity to
her

her littlenesse, this Immutability to her inconstancy, this Eternity to the shortnes of her temporall life, this Omnipotency to her weaknesse, this Wisedome to her ignorance, this Perfection to her defects, this Sanctity to her vices, this Benignity to her ingratitude, this Power to her poerry, this Prouidence to her stupidity, this Mercy to her obstinacy, this Iustice to her iniquity, this End whereunto all things incline in great dependencies which spring from her infirmi-

firmities.

It abydeth there wholly
rauisht in God, as a small
Ant would be in the Sun,
and not vnlike *Aristotle*,
who (as it is sayd) being
not able to vnderstand the
floud, and ebbe of an arme
of the Sea, threw himselfe
into it: so she likewise in-
gulfeth her selfe in so ma-
ny wonders, not willing
any longer to measure her
loue, by the ell of her
knowledge.

She is entraunced in this
great labyrinth of Miracles
much more then the queen
of

Christian Diurnall. 37

of *Saba* in the pailace of *Salomon*, and necessarily she must in the end breake out into an exteriour act, and say: My God, and my All, the God of my hart, my portion, and myne inheritance for all eternity!

SECT. 5.

Example of Adoration.

Pursuing this course you shall worship God, prostrate on the earth, resounding as a small string of the great Harpe of the world, offering the whole vniuerse to the Creatour, as a votive

D tue

#

38 *Christian Diurnall.*

tiue Table hung vp on his
 altar, & entirely resigning
yourselfe to his will. To
 this act, agreeoth well the
 Hymne of the three Chil-
 dren in the Fornace, who
 called all creatnres, as by a
 list-rolle to the prayses of
 God : or els take the forme
 which the Angels & Saints
 vsed in adoring this soue-
 raigne Maiesty, Holy, Ho-
ly, Holy, Lord God of
Hoastes, who hast beene,
 who art, and shalt come;
thou art worthy, O Lord
 our God, to receaue, as a
 tribut, all glory, al honour,
 all

all Vertue; for thou art the
Creator, & absolute ma-
ster of all things. It is thou,
who hast created both hea-
uen & earth, with all their
ornaments: thou who bin-
dest the Sea by thyne om-
nipotent word: thou who
signest the Abisses with the
seale of thy name; terrible,
& prayse-worthy for ever:
thou who makest the pil-
lers of Heauen to tremble
vnder thy feet: thou who
strikest terrour into al crea-
tures by the vnsupporta-
ble lustre of thy Maiesty:
thou who sittest in the pa-
D 2 uillion

46 *Christian Diurnall*.
million of thy glory vpon the
winges of Cherubims, &
from thence doest measure
the depth of the abyſſe. I
adore thee, my God, from
the center of my Nothing,
with all the creatures of the
world, making into thy ha-
des a full reſignation of all
that, which I am: and deſi-
ring to depend for the pre-
ſent, and for all eternity v-
pon thy holy will.

SECT. 6.

*Of Thankſgiving, which is the
ſecond act of Devotion.*

IT is an act very neces-
ſary

fary considering the benefits, which we continually receaue from the hand of God. It is not fit we resemble the clowds, which couer the Sunne after it hath rayfed them vp, but that we rather cōforme our selues to the mirrour, which rēdreth the image so soone as the face is presented.

We ought not to suffer any benefit to passe, cōming to vs from this soueraigne hand, of which we represent not the lively figure in our grateful remembrāces. And if those ancient He-

42 *Christian Diurnall.*

brewes (according to the relation of Iosephus) set markes, and formes sometymes on their armes, otherwhiles on their gates, to declare vnto all the world the benefits which God had conferred on their families; is it not a matter very iust, that we endeauour to acknowledge in some manner the liberalities of the diuine maiesty?

This act, consisteth in three thinges. First in the memory which presenteth to the vnderstanding the benefits receaued: and this vnderstan-

derstanding considereth the hand which giueth them, and to whome, and how, and wherefore, by what meanes, and in what proportion: thereupon is framed in the will an affectionate acknowledgmen^t, which not being able to become idle, vtoldeth it selfe in exterior acts, to witnesse the seruour of its affections.

To practise it thoroughly, a list must be made to your selfe of the benefits of God, which are containd in three sorts of goodnes, and

44 *Christian Diurnall.*

mercy.

The first is, that, by which he hath drawne this great vniuerse from Abysses, and darkenes of nothing to the light of essence & life, for our sakes creating a world, with so much greatnesse, beauty, vtility proportion, order, vicissitude, continuance; and preserving it, as with the perpetuall breath of his spirit, affording to e- uery thing its ranke, forme, proprietie, appetite, incli- nation, scituation, limits, and accomplishment. But about all, creating Man, as

a little miracle of Nature, with the adornement of so many pieces, so wel enchaſed, to beare on the brow thereof the rayes of his Maieſty.

The ſecond benignity is, that, whereby he hath determined to rayſe in man totall Nature to a ſupernaturall condition. And the third, by which he hath trãſferred humane Nature fallen into ſinne, into miſeries, and into the ſhadow of death; to innocency, felicity, light, & life eternal.

It is the incomprehenſi-

46 *Christian Diurnall.*

ble mystery of the Incarnation of the Word, which cōprehendes six other benefits, to wit, the benefit of the doctrine and wisdom of heaven conferred on vs; the benefit of the good examples of our Saviour; the benefit of redemption; the benefit of adoption into the number of the children of God; the benefit of the treasure of the merits of Iesus Christ; the benefit of the holy Eucharist. Besides these benefits, which are in the generality of Christianity, there are to be represented

Christian Diurnall. 47

sented oftentimes, with much humility, the particular favours received from God in birth, breeding, education, instruction, in talents of mind and body, in means and abilities, in friends, in alliance, in kindred, in vocation, state and profession of life, in continuall protection, and deliverance from so many perils, in the vicissitude of adversities, and prosperities, in the manage of degrees of age, wherein every one in his particular may acknowledge infinit passages of

48 *Christian Diurnall .*
of the diuine Prouidence .

And all this falling vpon
the soule with considerati-
on of the circumstances of
ech benefit, draweth in the
end from the will, this act
of gratitude, which maketh
it say that, which the Pro-
phet Dauid spake: *My God,*
who am I, & what is the house
of my Father, that hath hither-
to bred me ?

SECT. VII.

The manner of Thankesgiuing.

Pursuing this, you shall
then giue thanks for al
benefits in generall , and
par-

Christian Diurnall. 49

ticularly for those, which you presently receaue, and which are at that time proposed vnto you; to the end you may season this act with some new tast. The Church accommodateth vs with an excellent forme of Thankesgiuing to God, in the Hymne *Te Deum laudamus*. Or you may well say with those blessed soules.

To thee, O my God, benediction, light, wisdom, thanks, honour, power, & vertue, in the reuolutiō of all ages, for euer more.

My God, the glory which

E

thou

50 *Christian Diurnall.*

thou dost merit, be rendred
to the throne of thy Maie-
sty; and be thy holy peace
on earth graunted to men
of good will. My God, I
laud, I bleſſe, & adore thee.
I yield thee thanks for the
greatneſſe of thy glory, &
benefits. Great God, King
of heauen & earth, eternal
Father, and absolute Lord
of all thinges. And thou al-
ſo my Sauour Ieſus, only
Sonne of the heauenly Fa-
ther, true God, true man,
who takeſt away the ſinns
of the world, and fitteſt at
the right hand of the liuing
God.

Christian Diurnall. 51

God. And thou holy Ghost
cōsubstantiall with the Fa-
ther, and with the Sonne,
most Holy Trinity, recea-
ue my prayers in thankes-
giuing.

SECT. VIII.

*Of Offering, or Oblation: which
is the third act of Devotion.*

Religion, and Sacrifice
began frō the worlds
infancy, and haue euer byn
tyed togeather with an in-
separable band. God who
giueth all, would that we
giue him; and perswadeth
that we take out of his cof-

52 *Christian Diurnall.*

fers, what cannot be found
in our Nothing. Obserue
now (I pray) a matter cō-
siderable, that as in the law
of *Moyſes*, there were three
māner of sacrifices, to wit,
Immolations, Libations, &
Victimes; Immolations,
which were made of the
fruits of the earth; Libatiōs
of liquors, as oyle & wine;
Victimes of beasts: so like-
wise God requires, that for
fruits you afford him your
actions; for liquors, your
affections; and your selfe
for Victime. This is done
by the act of Oblation, or
Offeritory.

Christian Diurnall. 53

Offertory, which is a way of sacrifice, wherby we offer our selues, and all that belongeth to vs at the altar of the diuine Maiesty.

That this act may be wel performed, it is necessary at the first, to haue a chaste apprehension of the power, and dominion which God hath ouer vs: Secondly, a most intimate knowledge of the dependance we haue vpon him, representing vnto our selues, that we not only receaued Being, and all that which consequently dependeth thereon, from

34 *Christian Diurnall.*

his goodnesse, but that we also are supported perpetually by his hand, as a stone should be in the ayre; and that, if he neuer so little remitt thereof, we should be dissolued into the Nothing from whence we were extracted. From thence will arise an act of Iustice in the promptnesse of the wil we shall haue to yield to God what appertaineth to him, and as heerebefore the Holocaust was the most noble of all Sacrifices, where the Heast was wholly consumed, in honour of the diuine

uine Maieſty: ſo ſhould we imitate this excellēt worke of Religio by conſecrating to God, not only our actions, and affections, but al we are, wiſhing to be annihilated, and diſſolued for him, if it may be for the glory of his diuine Maieſty.

But if this annihilation cannot be real, it muſt be at the leaſt formed in the mind in a very ſingular manner, acquiring to our ſelues as much as poſſibly we may, 12. ſorts of diſengagemēt, wherein conſiſteth the perfection of the Holocauſt.

56 *Christian Diurnall.*

The first is, a discharge frō
all affection of things tem-
porall, so that we no lon-
ger loue any thing, but for
God, & according to God.
The second is, a dis-entan-
glement from proper inter-
est in all our actions. The
third, an entire mortificatiō
frō sensuality. The fourth
a separation from amities
sensuall, naturall, and ac-
quired, not suffering them
any longer to lay hold on
our hart, to the preiudice
of vertue. The fifth, a ba-
nishment of worldly ima-
ginations, in such manner,
that

that their only representation may breed in vs an auersion, and horroure. The sixth, an enfranchisement from worldly cares not necessary to saluation. The seauenth, a freedome from bitternes, and perplexities of hart, which ordinarily spring from ouermuch loue conferred on creaturs. The eight, a couragious flight from all sortes of vanities of the mind. The ninth, a contempt of sensible consolations, whē God would haue vs to be weaned from them. The tenth, an abne-

58 *Christian Diurnall.*

gation of scruples of hart,
and proper fantasies, to fol-
low the aduise and com-
mand, of those who go-
uerne vs. The eleuenth,
a mitigation of the distur-
bances which happē in ad-
uersities. The twelfth, an
absolute mortification of
iudgment, & will : so that
we follow al the inspirati-
ons of God, as true Dyalls
do the Sunne.

He, who therein hath
proceeded so farre, maketh
a true annihilation of him-
selfe, and an excellent obla-
tion of all that he is : nay if
you

Christian Diurnall. 59

you cānot wholly giue the
Tree with so much perfe-
ctiō, at least yield the fruits
desiring in conclusion to
offer vp all your facultyes,
your senses, functions,
wordes, workes, and all
you are; remembering the
saying of *S. Iohn Chrysostom*:
That it is the most wicked
auarice that may be, to de-
fraud God of the oblation
of ones selfe. Offer your
Memory to the Father, to
replenish it as a vessell of e-
lection with thinges profi-
table; your Vnderstanding
to the Sonne, to enlighten
it

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it with eternall verities;
your wil to the holy Ghost
to enkindle it with holy ar-
dour; conſigne your body
to the B. Virgin to garde it
vnder the ſeale of purity.
Say particularly to the
Word Incarnate, what the
deuout S. *Gertrude* did.

SECT. IX.

*The manner of offering ones ſelf
to God.*

O My ſweet Sauour il-
luminate my intenti-
ons with thy lights, and
ſupport my imbecillities
by thy mercyes. I at this
preſent

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present recommend the little service I do to the inef-
fable sweetnes of thy hart,
and henceforth set it before
thyne eyes, to direct, cor-
rect, and perfect it. I offer
it vnto thee with all I am
in the full latitude of my af-
fections, both for my selfe,
and all the faithfull, and I
offer it in the vnion of that
most exact attention thou
vsedst, when thou prayedst
vpon earth to thy eternall
Father.

F **SECT.**

SECT. X.

*Of Contrition, the fourth Act
of Devotion.*

IT is an act most necessary, in such perilous encounters, and so great frailty wherein we ordinarily live. The learned *Theodoret* in his questions vpon the Scripture sayth, there are three kindes of life signified by three sortes of creatures, whereof mention is made in the sacrifice of *Abraham* in the 15. Chapter of *Genesis*. There is a life Animall, represented by
four

four-footed beastes. 2. A life mourning, figured in the Turtle. 3. A life white and pure, wherof the Doue is the Hieroglyphick. Animal liues are the most frequent in the world; Doue-like liues are very rare; but there is not any Doue so pure which hath not euer some need of the mourning of the Turtle. Behold the cause why we ought not almost to pray at any tyme, without stirring vp some acts of Contrition. Euery one knowes Contrition is a detestation of sinne, be-

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yond all thinges most detestable, which taketh its source frō the loue of God, and from the hope of his mercy, and ought euer to be accompanied with a firme purpose of amendment. The first foundation of it is the beliete of a liuing God, of a God cleere-sighted, of a God dreadfull in all his iudgments, wherby is procured a feare, awed with the paines due to sinne in harts the most stupid. This is the Thūderstroke which causeth Does to fawne, and rayseth tempests, & earthquakes

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quakes in the soule. Then
Hope reareth it selfe aboue
the Horizon, dispersing a-
morous rayes with a certai-
ne confidence we haue to
obtaine pardon of our sinns
in submitting vs to the yoke
of pennance. Afterward,
the loue of God beginneth
in the soule to free, and dis-
charge it self from interests
of the earth, to produce in
the end this celestial dolour
which is created as pearles
from the dew of heauen. O
a thousand tymes happy
those, who wash theselues
with the waters of snow,

F 3

wher-

66 *Christian Diurnall.*
wherof holy *Iob* speaketh,
and purify themselves in
the wholesome poole of
Penitence.

Stir vp oftentimes acts
of Contrition in generall
for all sinnes, and particu-
larly for some defects, and
imperfections, which most
surcharge you, with a firme
purpose to resist the flout-
ly, & utterly to extirpe the
by the help of God. Say
for this cause, what fol-
loweth.

SEC-

SECT. XI.

A forme of Contrition.

O Father, I haue sinned
against heauen, & be-
fore thee, vnworthy that I
am to beare the title of a
sonne, hauing repayed so
vnspekable a goodnes with
contempt, and such bene-
fits with ingratitude. I co-
plaine not of the punish-
ments cōtracted by my re-
bellion; but I bewayle a
God offended, who ought
to be loued, and honoured
aboue all thinges. Where
shall I find torture inough
to reuenge me on my selfe,

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& reares sufficient to wash away my offences? Father, the aspect of my sinne shall hencetorth be more hideous to me, then Hell. Use me as one of thy mercenaries. My God, thou art our Father, and we are nought els but earth, and slime in comparison of thee. Thou art our workman, and we all as clay in thy handes: My God be not angry with an object so feeble, and wretched. My God remember not the sinnes of my forepassed life.

SECT.

SECT XII.

*Of petition or request, the fifth
Act of Devotion.*

A Great Emperour ar-
riuing in Ægypt, to
witness the zeale he bare
to the publique, sayd to the
Ægyptians: Draw from
me, as from your riuer Ni-
lus: but what may be draw-
ne from a man, but hopes,
which are crackt as bub-
bles in the water, to the
same proportion they are
raysed. It is from God we
must draw, since he is a
fountaine which perpetu-
ally distilleth, and who
quen-

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quenching the thirst of all the world, hath himselfe but one, which is (as sayth *S. Gregory Nazianzen*) that all mortalls should thirst his goodnes.

We must necessarily beg of God, since our necessities enforce vs thereunto, & his bounty inuitheth vs, we must aske that he hath appointed vs in our Lords prayer, which is the abridgement of all Theology: we must demaund it in the name of the Sonne, & with confidence to obtaine it; we must begge it for the Church

Church, for the Pastours,
for our most gracious king
for publike necessities, for
our selues, for our neigh-
bours; we must aske for
spirituall & temporal bles-
singes, so much as shall be
lawfull according to occa-
sions, neuer forgetting the
dead. For which purpose
it is good to haue a colle-
ction of prayers for all oc-
curréces, as a litle Fort sur-
nished with all manner of
pieces of battery, to force
euen heauen it selfe with a
religious fortitude, and a
pious violence.

consistencie

At

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At the least pray daily e-
uery morning, that thou
mayst not offend God mor-
tally, nor be wanting in
grace, light, and courage to
resist those sins, to which
thou art most inclined; to
practise the vertues most
necessary for thee; to be
guided and gouerned this
same day vnder the proui-
dence of God, in all which
concerneth the weale of
soule, body, and thinges
exteriour. To participate in
all good workes done tho-
rough Christendome; to
obtaine new graces, and
assistances

assurances for the necessities
of our neighbours, which
may then offer themselves,
and that by the intercession
of Saints, wherewith your
prayer must be sealed. Say
for your selfe, and all those,
who concerne you, what
S. Thomas vsed.

SECT. XIII.

A forme of Petition.

MY God giue both to
me, and to all those
whom I recommend in my
prayers, an vnderstanding,
which may know thee, an
affectionate deuotiō, which

G

may

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may search for thee, a wisdom that may find thee, a cōuersation that may please thee, a perseuerance that may boldly waite on thee, a confidence which may happily imbrace thee. My God so handle the matter, that I may be wounded with thy sufferings in penitence, that in this life I may vse thy blessings in grace, & enioy in the other thine eternall comforts in the bosome of glory. So be it.

SECT.

SECT. XIII.

*Of the intercession of Saints, of
which we make vse in the
petitions we offer
to God.*

AS for the intercession
of Saints it is good to
recommend your selfe ve-
ry particularly to the Mo-
ther of God by this aunci-
ent forme.

O my most Holy Mi-
stresse, I put my selfe to day,
and so all the dayes of my
life into your protection, &
(as it were) into the bosome
of your mercyes. I recom-
mend

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mend vnto you my soule,
my body all that belon-
geth to me, all my hopes,
all my affaires, all my
difficultyes, my miseries,
my consolations, and a-
boue all the manner of my
death, to the end, that by
your merits, & prayers all
my actions may be directed
according to the most holy
pleasure of your Sonne.

O most mild virgin, suc-
cour the miserable, asist the
weake, comfort the affli-
cted, pray for the people,
be the aduocate of persons
Ecclesiastike, protectrix of
the

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the deuout sexe. So vse the matter, that al those, who celebrate your memory, may at this time tast your fauors: but most especially obtaine for me of your Sonne a profound humility, a most vnspotted chastity, progression, and perseuerance in goodnesse, and affoord me some small participation in the dolours you suffered on the day of his passion, adding thereunto also a sparke of that great deuotion you did vse in the holy Communion, after the Ascension of the Word Incarnate.

*For your Angell-Guardian,
saying .*

O God Omnipotent, &
Eternall, who hast
created me to thy Image, &
deputed one of thy Angells
to defend me, though I be
most vnworthy of this fa-
uour: Giue me grace I may
now to day auoyd all perils
of soule, and body vnder
his direction, & safeguard,
& so vse the matter, that in
the end after the course of
this life, I may partake in
Heauē of his glory, whome
I haue on Earth for prote-
ctour.

And

*And to al the Angels, in making
prayer by the imitation
of the Church.*

O God, who with admirable order gouer-
nest the ministry of An-
gels, and men, so do by thy
mercy, that thote who are
present, and perpetually at-
tend in Heauen before the
throne of thy Maiesty may
likwise on Earth be guides,
and protectours of our life.

And for all Saints.

Protect thy poore peo-
ple (o Lord) & as they
G 4 haue

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haue a singular confidence
in the protectiō of thy great
Apostles *S. Peter & S. Paul*,
and in all the rest of thy A-
postles, and in all Saints of
both sexes, who now sur-
uiue in Heauen, preserve
by thy gracious assistance,
and for euer defend them.

*Then in memory of those, whose
festiualls the Church at this
present celebrateth, & whose
names are couched in the
Martyrologe.*

LET all thy Saints (O
God) who are honou-
red through all the parts of
the

Christian Diurnall. 81

the world assist vs, that we recording the memory of their merits, may be sensible of the fauour of their protection. Giue peace to our times by their intercession, and for euer banish all malignity frō thy Church. Prepare our way, our actions, our wills, in a comfortable prosperity, affording beatitude to our Benefactors, for the salary of their charity, and to the soules of the faithfull departed, eternall rest. I most humbly beseech thee through thy wel beloued Sonne.

I

I speake this briefly, sup-
posing that for your other
more enlarged deuotions,
you wil haue either a book
of meditations, as those of
Father Bruno, or a collection
of prayers, as those of *Riba-
deneira*, and the interiour
occupation of the R. Father
Cotton, which is very de-
uout, and most proper for
persons of quality.

You shall find that these
five acts well practized,
will giue you full scope of
prayer, and entertainment
with God vpon all occasi-
ons.

SECT.

SECT. XV.

Of the time proper for spirituall Lesson.

IF you will believe me,
at the very same instant
of the morning when your
mind is most free frō earth-
ly thoughts, you shall do
well to vse some spirituall
reading, one while of pre-
cepts, another while of the
liues of Saints, remembring
that which *S. Isidore* spake
in his booke of sentences;
That he who will liue in
the exercise of the presence
of God, ought often to pray
and

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and read. For when you pray, you speake to God, & when you read God speaketh to you. Good sermons, and good bookes are the sinewes of Vertue.

Do you not obserue, that colours (as philosophy teacheth vs) haue a certayne light, which during in the night becometh dull, and (as it were) buryed in matter: But so soone as the Sunne rayseth himselfe aboue the earth, and displayeth his beames ouer so many beautyes languishing in darkenesse, he awakens them,

them, and maketh them appear in their true lustre. So may we (truly) say, we haue all, certaine seeds of Wisdome, which amidst the vapours enforced by passions, remaine (as it were) wholly smothered vp, if the Wisdome of God, which speaketh in holy scripture, and good spirituall bookes, excited them not, giuing them beauty, and vigour to vnkindle the passage of our actions to vertue. Perpetually call vpon the Father of Lights, to direct your reading, before you
H take

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take a booke in hand. Read little, if you haue little leysure, but with attention ; & euer stay vpon some sentence, which returneth againe to your memory during the same day. You shall find that good bookes only teach you that which is truth, commaund nothing but good, and promise nought but felicity.

SECT. XVI.

*Of other Acts of Deuotion: and
first of Masse.*

Masse should be heard euery day, if it were possible,

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possible, and at a certaine
hower, in the manner, as
we haue expresse in the
practise of this Exercise: &
it is one of the principall
Acts of deuotion, the forme
whereof ought to haue five
conditions, Consideration,
Feruor, Comelynesse, Ex-
ample, Vnion. Considera-
tion for the vnderstanding;
Feruor, for the wil; Come-
lynesse, for the body and
exterior gestures; Example,
for your Neighbour; Vni-
on, for God. Consideratiō,
not to go thither through
Custome, or Complement,

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Hypocrisy, or compulsion;
but with reason, and reue-
rence, as to the Treasury of
the sufferings, and merits
of Iesus Christ. Feruor, to
pray there deuoutly, pure-
ly, and ardently, dismissing
at that time the thoughts of
all other affayres. Comely-
nesse, in auoyding tattle, ill
postures, & the irreuerences
of so many ill instructed
persons, who shall in the
end find the vengeance of
God in the Propitiatory.
Example, in edifying all
there present, who ordina-
rily deriue great apprehen-
sions

sions of God, by beholding
in the Church the deuoti-
on of persons of quality. V-
nion, in dilating your hart
and soule, in the hart and
soule of the Sonne of God,
by an inward, and harty af-
fection, hauing at that time
neyther eyes, eares, nor
thoughts, but for his loue;
according to the saying of
an auuncient Father, who
affirmed that no man beha-
ued himselfe deuoutly in-
ough in the Church, if he
thought there were any
thing els in the world, but
God, and himselfe.

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It is much to the purpose to haue good prayer-books, where the offices be distinguished for euery day of the weeke, and to say them according to your leysure, & with a well-rectified, and perseuerant piety.

It is a familiar, and well accommodated deuotion to heare Masse well, which is done by conforming your action to that of this great Sacrifice. Masse hath five principall parts. The first consisting in the confession and prayse of God. The second in the instruction of the
the

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the Epistle, the Gospell, &
Creed. The third in Obla-
tion. The fourth in Consec-
ration. The fifth in Petiti-
ons and Prayers, which
are especially made at the
end.

At the Confiteor, you
shall implore the diuine as-
sistance to direct this Act
wel, you shal confesse your
sinnes: and likewise God in
the Hymne of Angels,
which is ordinarily repea-
ted in this place, endeauou-
ring to imitate the reue-
rence of those Heauenly
Quires.

H 4

At

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At the instruction, if you vnderstand not the words of the Epistle, and Ghospel, which is then read; Read, and meditate attentiuely at that time on some sentéce of the little abridgement of the doctrine of Iesus Christ. A little to tast leysurely the wordes of our Sauour is a great spurre to perfection; & it oftentimes happeneth, that many haue beene conuerted by a good Word, which penetrated very far into their harts.

AN

*An abridgment of the Doctrine
of Iesus-Christ to be
vsed at Masse.*

SECT. XVII.

I Am the Way, the Truth,
and the Life : No man
commeth to the Father, but
by me. *Iohn. chap. 14.*

The time is fulfilled, and
the Kingdome of God is at
hand : Be penitent, and be-
lieue the Ghospell. *Marc.
chap. 1.*

Come to me all yee that
labour, and are burthened,
and I wil refresh you: Take
vp my yoake vpon you, &
learne

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learne of me, because I am meeke, and humble of hart, and you shall find rest to your soules: For my yoke is sweet, and my burthen light. *Matth. 11.*

At whatsoeuer you will that men do to you, do you also to them: For this is the law & the Prophets. *Matth. 7.*

This is my precept, that you loue one another, as I loued you: Greater loue then this no man hath, that a man yield his life for his friendes: you are my friendes, if you do what I commaund you. *Iohn. 15.*

Loue

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Loue your enemyes, do good to thē that hate you & pray for thē that persecute you, that you may be the children of your Father in Heauen, who maketh his Sun to rise vpon the good & bad, & raineth vpon iust and vniust. *Math. 5.*

Be merciful, as your heauenly Father is mercifull: Iudge no man, and you shal not be iudged. Condemne no man, & you shall not be condemned.

Forgiue, and you shal be forgiuen. Giue, and there shal be giuen to you. *Luc. 6.*

Sec,

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See, and beware of all auarice: For not in any más abundance doth his life consist, of those things that he possesseth. *Luc. 12.*

Enter by the narrow gate: because broad is the gate, and large is the way that leadeth to perdition, & many there are, that enter by it: How narrow is the gate, & strait is the way that leadeth to life, & few there are, that find it? *Math.*

7.

He that taketh not vp his Crosse, & followes me, is not worthy of me. *Math.*

10.

You

You shall be afflicted in this world: but take courage, I haue vanquished the world. *Iohn.* 19.

Behold I am with you all the dayes, euen to the end of the world. *Math.* 28.

Watch, & pray, that you may not fall into tentation. The spirit is prompt, but the flesh is frayle. *Math.* 26.

Let your loynes be girded, and candles burning in your hands, and you like to men expecting their Lord, when he shall returne from the wedding; that when he
I doth

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doth come, and knocke,
forthwith they may open
vnto him. *Luc. 12.*

Looke well to your
selues, least perhaps your
harts be ouercharged with
surtetting and drunknesse,
& with the cares of this life.
Luc. 21.

Behold the houre, whē
all those, that are in their
grauēs shall heare the voice
of the Sonne of God, and
such as haue done well shal
come to the resurrection of
life, but those who haue
done ill, to the resurrection
of iudgement.

SECT.

SECT. XVIII.

What is to be done at the Offertory in Masse, and other ensuing Acts.

AT the Offertory you shall endeavour to stir vp in your selfe a great reuerence of this incomparable Maiesty, who cometh to replenish this sacrifice with his presence; and you shall say: My God, dispose me to offer vnto thee, the merits of the life, and Passion of thy wel beloued Sonne. At this present, in the vnion thereof, I make

I 2

obla-

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oblation vnto thee of my vnderstanding, my wil, my memory, my thoughts, my words, my workes, my sufferings, my consolations, my good, my life, all that I haue, al that I can euer pretend vnto: and I offer it vnto thee, as by the hand of the glorious Virgin Mary, and the holy Angells, who are present at this sacrifice, to present vnto thee the prayers of all this faithfull company.

Afterward at the Preface, when the Priest inuoketh all the world to lift
their

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their harts vp to God , or
whē the Angelical Hymne
is pronounced, which is cal-
led by the Auncients *Tri-
sagion*, these words may be
sayd , drawne from the Li-
turgy of *S. Iames*, & *S. Chry-
sostome*.

To thee the Creatour of
all Creatures visible, & in-
uisible : To thee the Trea-
sure of eternal blessings : To
thee the fountaine of life, &
immortality : To thee the
absolute Mayster of the
whole world, be the praise
honour, and worship yiel-
ded, which thou deseruest.

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Let the Sunne, the Moone,
the Quire of Starres, the
Ayre, the Earth, the Sea, &
all that is in the Celestiall,
& Elementary world blesse
thee. Let thy Hierusalem,
thy Church from the first
birth therof already enrol-
led in heauen, glorify thee.
Let so many chosen soules
of Apostles, Martyrs, and
Prophets; Let Angels, Ar-
changels, Thrones, Domi-
nations, Principalities,
Powers, and Vertues; Let
the dreadfull Cherubins, &
Seraphins perpetually sing
the hymne of thy triumphs.

Ho-

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Holy , Holy , Holy ,
Lord God of Hosts, Hea-
uen ; and Earth are filled
with thy glory. Saue vs,
thou , who doest inhabite
Heauen which is the Pal-
lace of thy Maiesty.

*After Consecration at the Ado-
ration of the Hoast, Saint
Thomas sayd.*

MY Lord Iesus, thou
art the Sonne of the
Eternall Father. It is thou,
who to redeeme the world
hast cloathed thy selfe with
our flesh in the wombe of
a Virgin. It is thou, who
I 4 hauing

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having overcome the Agonies of death, openedst heaven to vs. It is thou, who sittest at the right hand of the Eternal Father, & who shalt iudge the liuing, and the dead. My God help thy seruants, whome thou hast Redeemed with thy most precious bloud.

*Having adored the Hoast, say
this Prayer of S. Bernard in
his Meditations vpon the
Passion,*

O Heauēly Father, Behold from thy Sanctuary, and Throne of thy glory

glory this venerable Hoast
which is offered to thee by
our Bishop, Iesus thy most
innocent and sacred Son,
for the finnes of his Bre-
thren; and mollify thy hart
vpon the multitude of our
offences, and miseryes. Be-
hold the voice of the bloud
of this most innocent Labe
which cryeth out to thee,
and himselfe all crowned
with glory, and honour,
standeth before thee at the
right hand of thy Maiesty.
Looke (O my God) on the
face of thy Messias, who
hath been obedient to thee,
euen

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euē to death, and let not
his sacred wounds be euer
farre distant frō thine eyes,
no more then the remem-
brance of the satisfaction he
presented to thee for the re-
medy of our crimes. O Let
all tongues prayse, & blesse
thee, in remembrance of the
super-abundance of thy
bounty, thou who hast de-
liuered thine only Sonne
ouer to death vpon earth,
to make him our most faith-
full Aduocate in Heauen.

FOR

FOR PETITION.

*At our Lords prayer, when you
haue sayd it, repeate these
words of the Liturgy, beere
before alleadged.*

MY God be mindfull
of all Pastours, and
faithfull People, who re-
side in all Regions of the
habitable world, in vnion
of the Catholicke Faith, &
preserue them in thy holy
peace.

Good

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Good God, saue our most Gracious King , and his whole Kingdome: lift vp the prayers, which we offer to thy liuing Image, vpon thine Altars.

My God Eternall , remember those, who trauell by Sea , or Land , and are exposed to so many dreadfull daungers . Remember so many poore Pilgrimes , Prisoners , & Exiles, who sigh vnder the miseries of the world.

My God, remember the sicke, and al those who are in any discomfort of mind:
Remem-

Remember so many poore
soules toyled out with a-
cerbities, who implore
thyne assistance: Remem-
ber also the conuersion of
so many Heretiques, Sin-
ners, and Infidels, whome
thou hast created to thyne
owne image.

My God, remember our
friends & benefactors; take
this great sacrifice for the li-
uing and the dead, and so
do, that all may tast the ef-
fect of thy mercyes; dissi-
pate scandals, warres, and
Heresies, and affoord vs thy
peace, and Charity.

K

And

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And at the end of Masse.

MY God, powre downe thy graces vpon vs, direct our steps in thy paths, fortify vs in thy feare confirme vs in thy friendship, and in the end giue vs the inheritance of thy children.

It is also very expedient to haue your deuotions ordered for euery day of the weeke.

SECT. XIX.

Deuotions directed for the dayes of the weeke.

IF you desire this distinction of dayes, I tell you that

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that some dedicate Sunday to the most holy Trinity; Munday, to the comfort of faythfull soules, which are departed into the other world; Tuesday, to the memory of Angels; Wednesday, to that of the Apostles, & of al Saints; Thursday, to the veneration of the Sacrament of the Altar; Friday, to the mystery of the passion; and Saturday, to the honour of our Blessed Lady.

Others employ their remembrance to be particular for every day: as for Sun-

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day, the glory of Paradise;
Munday, the iudgmēt-day;
Tuesday, the blessinges of
God; Wednesday, death;
Thursday, the paynes of
Hell; Friday, the passion;
Saturday, the vertues of
our Lady, as heeretofore.
It is the Counsell of *S. Bonauenture*, in his lesser wor-
kes.

We deriue also a singu-
lar practise of deuotion for
euery day of the weeke frō
the Hymnes of *S. Ambrose*,
which the Church for euer
makes vse of. For from
thence we learne to thank
God,

Christian Diurnall. 113

God, for euery worke of creation, and to make the greater world correspond with the lesse.

Sunday, which is the day, wherein the light was created, we should render thanks to God, that he hath produced this temporall light, which is the smiling of heauen, & the ioy of the world, distending it as a piece of cloath of gold ouer the face of the ayre & earth, & enkindling it as a torch to behold his workes by. From thence penetrating further, we will giue him

K 3 thanks,

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thankes, that he hath afforded vs his sonne, called by the holy Fathers, the Day-bringer, to communicate vnto vs this great light of fayth, which is, as sayth *Saint Bernard*, A copy of the Eternity; we will humbly beseech him, this light may neuer be Eclipsed in our vnderstandings: but may daily replenish vs with more & more knowledge of his holy will. And for this purpose, we must heare the word of God, and be present at diuine Seruice with all seruor and purity.

Carefully

Christian Diarnall. 115

Carefully preferue your selfe frō pollution through any disorder, on the day, which God hath reserued to himselfe, and from giuing to Dagō the first fruits of the weeke, which you should offer vp at the feet of the Arke of Couenant.

Munday, which is the day, wherein the Firmament was created to separate the waters, the Celestiall from the inferior and terrestriall waters; we shal represent vnto our selues, that God hath giuen reason vnto vs, as a firmament to

K 4

sepa

116 *Christian Diurnall.*

separate diuine cogitations from animal ; and we will pray vnto him to mortify in vs anger , and concupiscence , and grant vs a perfect maistery ouer all the passions, which oppose the law Eternall .

Tuesday , the day wherein the waters , which before couered the whole element of the Earth, were ranked in their places , & the earth appeared to become the mansion , nurse , & tombe of man ; we shall figure vnto our selues the great worke of the iustification

cation of the world, made
by the Word Incarnate,
when it had rayfed vp a
huge masse of obstacles, as
well through ignorance, as
sinne, which couered the
whole face of the world,
and that he hath made a
Church, which appeared
as a blessed Land, loaden
with fruits, and beauties to
cleuate vs in fayth, and bu-
ry vs in hope of the resur-
rection. We will begge of
him to take away all the
hinderances of our soule, so
many ignorances, finnes,
imperfections, feares, sor-
rowes,

rowes, cares, which hold it, as in an Abyſſe, and that he would replenish vs with the fruits of Iuſtice.

Wednesday, wherein the Sun, Moone, and Starres were made; we ſhall propoſe vnto our ſelues for obieſt, the beauty, and excellency of the Church of God, adorned with the preſence of the Sauour of the world, as with a Sun; of the B. Virgin, as a moſt reſplendent Moone, and with ſo many Saints which are as ſtarres of the firmament; and we will humbly

Christian Diurnall. 119

bly intreate of God to embellish our soules with the lights and vertues futeble to its condition. And aboue all, that he would giue vs the six qualityes of the Sun Greatnes, Beauty, Measure, Feruour, Promptnesse, Fruitfullnesse. Greatnesse, in the eleuation of our spirits aboue all thinges created, & in a capacity of hart which is neuer filled with any thing, but God; Beauty, in guifts of grace; Measure, in the sway ouer passions; Feruor, in exercises of Charity; Promptnesse, in

in the obediēce we owe to
his law : Fruitfullnesse, in
production of good works.

Thursday, the day wher-
on God (as sayth S. *Ambrose*) drew birds, & fishes
out of the waters, the Birds
to fly in the ayre, and the
Fishes to abide in this infe-
riour element; we shall i-
maginewith our selues the
great separation, which
shall be made at the iudg-
ment-day of God, when
of so vast a number of men,
extracted from one, & the
same masse, some shall be
raysed on high to people
Heauen

Christian Diurnall . 121

Heauen, & enioy the sight of God: others made a prey for hell, and exposed to euerlasting torments, and in this great abyffe and terror of thoughtes, we will beseech God to hold vs in the number of his elect, and afford vs the fauour to score out our predestination, in our good and laudable actions .

Friday, whereon other creatures were brought forth, and man was created who was at that tyme appointed ouer the for gouernour and king , we will

L pro-

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propose vnto our selues the
greatnesse, excellency, &
beauty of this man, in the
Talents which God hath
giuen him, as well of grace
as Nature: what a businesse
it hath beene to keep the
hands of the Creatour em-
ployed in his production :
hands (sayth *S. Basil*) which
were to him as a wombe ;
but how much more hath
it cost him to make him a
new, drawing forth so
much trauell, such quanti-
ty of sweate, and bloud from
the Sonne of God, who an-
nihilated himselfe for him,
che-

cherished, and fostered him
(sayth *S. Thomas* in his treatise of *Beatitude*) in such sort that he, who were not well instructed by Fayth, would say: Man is the God of God himselfe. Thereupon we wil begge that we may not frustrate the merit of the life of God, given to eternize ours, and we will practise some kind of mortification, to beare God in our flesh (as sayth *S. Paul*) and to conforme vs to the sufferinges of the King of the afflicted.

Saturday, which is the

L 2

day

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day wheron God rested after the creatiō of the world we will meditate vpon the repose, which the beatified soules enioy in heauen. There is no more pouerty, maladyes, sorrowes, cares, calumnyes, persecutions, heate, cold, night, alteration, clamour, nor noyse. The body resteth siue, or six foot vnder the ground, free from the relapsing employments of a life, frayle, and dying. It is in the sepulcher, as an inuincible fortresse, where it no longer feareth debts, Seriants, pri-

prisons , fetters . And the soule, when it is glorified leadeth the life of God himselfe, a life vitall , a life lovely , a life inexhaustible , for which we ought to sigh, take paines, & begge it often of God with teares in our eyes , and grones from our hart ; as sayth *S . Augustine .*

It is necessary on the same day to make a reuiew of the whole weeke, to examine the state of your soule, your passions, your affections , your intentions, scope, proceedings, & pro-

126 *Christian Diurnall*.
gressions.

And especially when the moneth is spent, to consider diligently, what God would haue of vs, what we of him, & what course we take to please both him, & our selues: what desire we haue of Perfection, what obstacles, what defectes, what resistance, what meanes; & to mannage all our endeauours vnder the protection of the Saint we shal take for our Patron in the moneth following.

SEC-

SECT. XX.

*Devotion for the houres of the
Day.*

THe Church likewise assigneth vs a practise of deuotion for all the houres of the Day, if we will rightly apply it. For it seemeth she hath a purpose to make of a Christian champion, a true bird of the Sun, which saluteth (as it were at all Houres) this bright starre, seeming to applaud it by her song, and the clapping of her winges, she desireth, that in daily imitation

L 4

tion

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tion of her, we loose not
God out of our sight, and
that we abide in perpetual
centinel, hūbly to beseech
and adore him.

At the Prime Houre .

(Not speaking at all of the
nightly exercise) this inui-
teth vs in the hymnes of *S.*
Ambrose to begge fūe thin-
ges : the protection of God
for all the day ; peace ; dis-
creet gouernement of the
senses ; repose of the hart ;
mortification of the flesh .

At the Third .

Which is the third Houre
after

Christian Diurnall. 129

after the ryſing of the Sun,
the houre wherein the Ho-
ly Ghoſt deſcended in the
forme of fiery tongues on
the Apoſtles, we pray the
ſame Spirit to replenish,
with vigour & flames our
vnderſtanding, our wills,
our ſenſes, our harts, our
tongues, our mouthes, ſo
that our neighbours may
be enflamed by our good
examples.

At the Sixth.

Which is the houre of noo-
netide, we behold our Sun
of iuſtice, to intreat of him
our

130 *Christian Diurnall.*

foure thinges, to wit, Alienation from feruours of cōcupiscence, Mortification from choler, Health of body, & Trāquility of mind.

At the Ninth.

Which is about three of the clocke, when the Sonne is already bending towardes the West, we cast our eye vpon our great Starre, and demand of him, that as he is the immoueable Center round about, when the whole world is turned, & holdeth the beginning, & progresse of light in his
owne

Christian Diurnall. 131
owne handes, he first afford
vs happy vespers; secondly
a Constancy in goodnes;
thirdly, a happy End.

At Vespers.

When darkenesse draweth
neere, we beseech the di-
uine Maiesty to gather to
himselſe our hartes oppres-
sed by sinne, and in them-
selues diuided by so great
a diuersity of actions, that
he will cleanse, and direct
them in the way of eterni-
ty, so, that deprived of this
temporall light, we may
make a sweet retreate into
the

132 *Christian Diurnall.*

the bosome of God, who is the fountaine of intelligible light; and that ending our life as we finish the present day, we may gaine the prize of Beatitude.

At Compline.

When darknesse now couereth the face of the earth, we will arrange our seluas, as little birds vnder the winges of God, beseeching him, that according to his customary goodnesse, he hold vs vnder his protection; that he chase away frō our sleep euill dreames, &
the

Christian Diurnal. 133
the phantasies of Night,
hindering the crafty sur-
prizalls of our Aduersary,
who roameth vp & down
about vs, as a roaring Lyō,
besetting the sheep-cote.

These deuotions are
graue, authentique, and a-
ble throughly to instruct
a Soule, that will practise
them.

SECT. XXI.

*Of Confession: an Act of deu-
tion very necessary; with
counsell vpon it.*

I Ranke amongst the de-
uotions of the weeke,
M **C** onfe-

134 *Christian Diurnall.*

Confession, and Communion; for (for such as will lead a life pure, there is no excesse at all) if the weeke circūuolued they discharge themselves of this duty. And although I haue spoken amply inough according to my scope, of the practise of these exercises, in Treatises which I haue compiled thereof, and that it were as to carry a drop of water into a riuer, to write of it after so great an abundance of bookes: yet am I bound by the necessity of my desigine, to tell you in
few

few wordes, that to make
your Confession good, it
ought to haue the qualities
of a Mirrour. 1. Solidity,
2. Lively representation,
3. Clearenesse.

1. Solidity, in going ther-
unto with much conside-
ration of your misery, of
your sinnes, and imperfe-
ctions.

2. Much reuerence tow-
ardes the Maiesty of God,
who beareth sway in this
Sacrament.

3. With a reasonable exa-
minatiō of your conscien-
ce.

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4. A distast of your offences, more for the interest of God, then for any other consideration.

5. An accomplishment of the pennance enjoyned, & a true amendment.

Linely Representation.

1. In auoyding confessiōs made by rote, which haue euer but one and the same sound, or those which are ouer dry, or are not sufficiently explicated, or such as are too much filled with history, & cloyed with superfluity.

2. In

2. In representing perspicuously the state of your soule, and succinctly discovering the condition thereof.

First, in acts of deuotion which more particularly concerne the diuine seruice, accusing your selfe of intentions lesse pure, of negligences, irreuerences, & voluntary distractions, contempt of holy things, coldnesse in fayth, and voluntary distractions.

Secondly, towards your selfe, in the directiō both of your interiour, and exteri-

M 3 our,

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our, namely in finnes of
Vanity, Pride, Sensuality,
Intemperance, Curiosity,
Impurity, Idlenesse, Pusil-
lanimity, Anger, Enuy,
Jealousy, Quarrells, Auer-
sion, Impatience, Murmur,
Lyes, Detractions, Iniu-
ries, Oathes, False promi-
ses, Babble, Impertinent
tattle, Flattery, Scoffes, &
Mockery.

Thirdly, towards your
Neighbors, as wel Supe-
riours and equalls, as Infe-
riours, vnfoulding the de-
fects that may haue happen-
ed in the duties, which
Charity,

Christian Diurnall. 139

Charity, or Iustice obligeth you to render to euery one, according to his degree.

Examine heere euery word, and you therein shal find matter of accusation.

As for clearenesse of Cōfession, it consisteth in explication in termes simple, honest, significatiue. Those who confesse often may be very short, specifying only (when all things are light) seauen or eight articles, or lesse also of note, happened since their last confession.

S. Bernard in the booke

M 4

of

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of the inward House, which is the Conscience, hath framed a little forme of Confession, causing the penitēt to say before his Confessor such like words.

Father, I accuse my selfe to haue byn troubled with anger, moued with enuy, puffed vp with pride: and besides, I am fallen into an incōstancy of spirit, scoffes of the mouth, slaunders, & excesses of the tongue.

I accuse my selfe rather to haue iudged of my Superiors, then obeyed them; that being reprehended for
my

my faults, I haue murmured, and shewed my selfe refractary in matters of duty.

I accuse my selfe, to haue preterred my selfe before those who were better then I, vaunting, and boasting with much vanity, & presumptiounal whatsoeuer is myne, and despising others with taunts and irrisions.

I accuse my selfe to haue neglected the duty of my charge, and sought ambitiously into that of another.

I haue had neither respect to obedience, nor modesty

deſty in my wordes, nor
diſcipline in my manners;
but much ſelte-opinion in
my intentions; obſtinacy
in my hart, & vaine glory
in my wordes.

I accuſe my ſelfe to haue
beene an Hypocrite, ſtiſſe
in hatred, and auerſion frō
my Neighbour, byting, &
bitter in wordes, impatient
to be vnder ſubiection, am-
bitious of honour, couetous
of wealth, ſlothful in wor-
kes of deuotion and cha-
rity, not ſociable in cōuer-
ſation, & many tymes vn-
cwill.

Christian Diurnall. 143

I accuse my selfe to haue
beene ready to speake of
the actions of another, rash
to censure, contentious in
argument, disdainfull in
hearing, presumptuous in
speaking to others, dissolut
in laughter, excessiue in
pleasures of tast, of game,
and costly in apparell, bur-
then some to my friendes,
troublesome to the peace-
full, vngratefull to those
who did me any good,
harsh & imperious to such
as were vnder my charge.

I haue boasted to haue
done that which I haue
not,

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not, to haue seene what I
haue not, to haue said what
I haue not; and on the con-
trary to haue dissembled,
and denyed to haue seene,
what I haue seene, spoken
what I haue spoken, and
done what I haue done.

I accuse my selfe of car-
nall thoughts, impure re-
membrances, dishonest ap-
prehensions, whereunto I
haue not vsed resistance
speedy inough.

Those who liue more
dissolutely, shall find (as
sayth *Harmatolus* a Greeke
Authour) that they haue
great

Christian Diurnall. 145
great accounts to make to
the executioner of Concu-
piscence.

Behould the cause why
they may well examine
themselues cōcerning Kif-
ses, Touchinges, Softnes,
Pollutions, Fornications,
Adulteries, ill vse of mari-
age, and other sinnes, cal-
led Monsters : adding also
Impietyes, Sorceryes, Di-
uinations, false Oaths, Per-
iuryes, blasphemyes, Ca-
lumnies, Cōtentions, Dis-
obediences, Iniustices, Op-
pressiōs, Falshoods, Thefts,
Vsuries, Sacriledges, and
N such

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such like.

It is not to be thought one can make a forme of Confession, as it were a Buskin for all legges : consciences are as faces, euery one beareth with it, its diuersity : that which *S. Bernard* speaketh in generall, may serue for a direction, yet ought it to be particularized, & circumstanced, shewing the intentiō, quality, quantity, manner and continuance of a Vice.

SECT.

SECT. XXII.

*Behold heer an excellent prayer
of S. Augustin for this exer-
cise of pennance, drawne frō
a Manuscript of Cardinall
Seripandus.*

MY God , see heere
the staynes , and
woundes of my sin, which
I neither can, nor wil hide
from the eyes of thy Maie-
sty. I already beare the pai-
ne in remorse of my con-
science, and in other suffe-
rings ordayned me by thy
prouidence for my corre-
ctiō: but I endure nothing.

N 2

that

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that may equal my demerit. One thing amazeth me that I so often feeling the payne of sinne, still do retayne the malice and obstinacy therof: my weaknesse boweth vnder the burthē, and my iniquity still abydeth immoueable. My life groweth in languishments, and is not amended in its workes. If thou slacken the punishment, I deferre my amendement, & if thou chastice me, I can no longer continue. I confesse my offence in thy correction, and after thy visitation, I
no

no longer remember my
sorrowes ; whilst thou hast
the rodd in hand to scourge
me, I promise all; & if thou
with-holdest it, I performe
nothing. If thou touch me,
I cry out for mercy ; and if
thou pardon, I againe pro-
voke thee to strike. My
God, my Lord, I confesse
vnto thee my miseries, and
implore thy clemency,
without which there is no
saluation for me. My God
giue me what I aske,
though I deserue it not,
since without any merit of
myne, thou hast extracted

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me from nothing, to begge
it of thee.

SECT. XXIII.

*Of Communion, which is the
principall of all the Acts of
Deuotion: with a brieife Ad-
uise on the practise thereof.*

AS for receauing, re-
méber the six leaues
of the lilly which it should
haue; I meane, Desire, and
Purity before you present
your selfe therein; Humi-
lity, & Charity in presen-
ting your selfe; Thankes-
giuing, and Renouation of
mind after presentation.

And

And if you desire to know the qualitiyes, which will make you discerne a lukewarme Communion from a feruent, I say, that a good Communion ought to be lightsome, tastfull, nourishing, effectuall. Lightsome, in illustrating you daily more and more with reflections, and verities of fayth, which may transport you to the loue of thinges diuine, and contempt of worldly, frayle, and temporall. Tastfull in making you to rellish in will, and sense, what you know by

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the light of the vnderstanding. But if you haue not this tast in deuotion tender and sensible, be not amazed thereat. For sensible deuotion will oftentimes happen to him, who hath left Charity, as is obserued by that great Doctour *Richardus* vpon the *Canticles*: *Affectuosa dilectio interdum afficit minus diligentē*. It is inough that you haue in the vpper region of your soule good habits of vertue. Nourishing, in holding your selfe in a good spirituall way, good thoughts of heauenly things

things, good affections towards the seruice of God free from drynesse, meagernesse, & voluntary sterility. Effectuall, in applying your selfe instantly to the exercise of solid vertues Humility, Patience, Charity, and to the workes of mercy; for therein behold the most vndoubted note of a good communion.

It is good to present your selfe in it with sincere intentions, which are pondered, and fitted to occurrences; communicating (as *S. Bonauenture* obserueth in a little

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little Treatise he composed of preparations for the Masse) one while for the remission of sinnes, another while for the remedy of infirmities, sometye for deliuerance from some affliction, sometyes to gaine a benefit, sometyes for thanks - giuing: Sometye also for the help of our neighbour, and aboue all for the soules in Purgatory. In the end to offer vp a perfect prayse to the most holy Trinity, to record the sufferings of Iesus-Christ, and dayly to increase in his loue.

Christian Diurnall. 155
loue. For this purpose you
may repeate, before you
communicate, this prayer
of the great Saint S. Tho-
mas.

O most sweet Iesus, my
Lord, and my Maister, Oh
that the force of thy loue
more penetrating then fire,
& much sweeter then ho-
ny, would engulph my
soule as in an abyfle, draw-
ing it from affections inor-
dinate towards all things
vnder heauen, that I may
dye in thy loue, since tho-
rough loue thou hast vou-
chated to dye for me on a
Crosse.

And

*And after Communiõ to make
these petitions of S. Au-
gustine .*

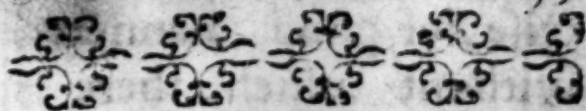
O My God, that I might
know thee, and like-
wise not be ignorant of my
selfe; and that there where
thou art, might euer be the
end of my desires. My God
that I might haue no ha-
tred but for my selfe, nor
loue but for thee, and that
thou be the beginning,
progresse, and end of all
my actions. My God, that
I might humble my selfe
euen to Abysses, and mag-
nify

nify thee aboue the Hea-
uens, hauing my spirit no
otherwise employed but
in thy prayfes . My God,
that I might dye in my
selfe, & liue in thy hart, &
that I cold accept all which
commeth from thy proui-
dence, as giufts from Hea-
uen . My God, that I might
pursue my selfe as an ene-
my, and follow thee as a
singular friend . My God,
that I had no other assurā-
ce, but the feare of thy ho-
ly name, nor confidence
but in the distrust of my
selfe . My God, when will
O the

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the day come, that thou takest away the veile of the Temple, and that I may see thee face to face, to enioy thee eternally?

THE



THE SECOND
PART OF THE
DIVERNALL.

Of acts of Vertue.

SECT. I.

*Twelue fundamentall con-
siderations of Vertues.*

Y O VV must
vndoubtedly
persuad your
selfe, that the
chiefest deu-
otion consisteth in the pra-
ctise

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Use' of good manners,
without which, there is
neither solide Piety, nor
hope of Saluation.

Paradise is replenished
with happy soules, & Hell
with wretched. But the
world wherein we liue,
hath great diuersity of mer-
chants; some trafike in Ba-
bylon, and others in Sion,
some through euill trade,
& disorder in their carriage
insensibly hasten to the vt-
most misery, which is a se-
paration frō the life of God
in an eternity of punish-
ment. Others go in a direct
line

line to the prime, and soueraine happines, which is the vision, fruition, and possession of God, in an Eternity of inexplicable contentments. If you desire to take this way, I counsell you to set oftentimes before your eyes these twelue cōsideratiōs, which I haue inserted in the holy Court. For in my opinion they are twelue great motives to all actions of vertue.

The first is the nature, and dignity of man, to wit, that the first and continuall

study of mā ought to be mā
himselſe, to behold what
he hath beene, what he is,
& what he ſhall be. What
he hath beene, Nothing;
What he is, a reaſonable
creature; what he ſhalbe, a
gueſt of Paradife, or of hel;
of an eternall felicity, or of
an euerlaſting vnhappines.
What he is according to na-
ture; a maiſter-piece, where
many Prerogatiues meete
together; a body compo-
ſed of a meruaylous Archi-
tecture; a Soule endowed
with Vnderſtanding, Rea-
ſon, Spirit, Iudgment, Wil,
Memory,

Christian Diurnall. 163

Memory, Imagination, Opinions: A soule, which flyeth in an instant frō one Pole to the other, descendeth euen to the Center of the world, and mounteth vp to the top, which is in an instant in a thousand seuerall places; which imbraceth the whole world without touching it, which goeth, which glittereth, which shineth, which diggeth into all the Treasures and Magazines of nature, which findeth out all sorts of inuentions, which inuēteth Artes, which gouerneth

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neth Common-wealthes,
which disposeth worldes.

In the meane tyme she
beholdeth about her selfe,
her passions, as an infinite
number of dogs, that barke
at her happinesse, and en-
deauour to bite her on eue-
ry side.

Loue fooleth her, Am-
bition turmoyleth her, A-
uarice rusteth her, and Lust
inflames her, Vaine hopes
sooth her, Pleasures melt
her, Despaire ouerbears her
Choller burnes her, Hatred
silleth her with gall, Enuy
gnaweth her, lealously pri-
keth

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keth her, Reuenge érageth
her, Cruelty makes her sa-
uage, Feare frosteth her,
& Sorrow consumeth her.
This poore Soule shut vp
in the body, as a bird of Pa-
radice in a cage, is altogea-
ther amazed to see herself
assayled by all this muti-
nous multitude: & though
she haue a Scepter in her
hand to rule, she notwith-
standing often suffereth her
selfe to be deceaued, rai-
shed, & dregged along in-
to a miserable seruitude.

Then see, what man is
through sin, vanity, weak-
nesse,

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nesse, inconstancy, misery,
malediction.

What he becommeth by
Grace? A child of light, a
terrestriall Angell, the son
of a celestiaall Father by a-
doption, brother and co-
heire of Iesus Christ, a ves-
sell of election, the temple
of the holy Ghost.

What he may arriue vn-
to by glory? To be an In-
habitant of Heauen, who
shall see the Starres vn-
der his feet which he hath
ouer his head, who shall be
replenished with the sight
of God, his beginning, his
end,

end, his true, only, and originall happynesse.

The second, the benefits receaued of God, considered in generall, as those of Creation, Conseruation, Redemption, Vocation, and in particular the gifts of the body, of the soule, of Nature, of capacity, ability, industry, dexterity, Warinesse, Nobility, Offices, Authority, Meanes, Credit, Reputation, Good successe of affayres, & such like, which are giuen to vs from heauen, as instruments to worke our saluation.

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tion. And sometimes one of the greatest blessings, is that which few esteeme a benefit; not to haue al these helps which lead a haughty spirit, weake, & worldly, euen into a headlong precipice; but quite contray, their better wants, in the opinion of the world, put him into the estimation of heavenly things; man seeing what he hath been, what he is, and what he must be; from whence he commeth, whither he goeth, & that the vnion with God (his Beginning) is his scope

scope, butt, and ayme; if he doe what reason dictats to him, he presently resol- ueth to haue neither sinew, veyne, nor artery, which tendeth not to his end, to subiugate his passions, and no longer to serue creatu- res, but so farre as he shall know them available to ar- riue at his Creatour. *Serua comanissum, expecta promissū, caue prohibitum.* Euery crea- ture sayth these three wor- des to man: O man preferue that which is giuen thee; expect that is promised; & auoyd what is forbidden

P

thee.

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thee .

The third consideration,
is the passiō of the Sonne of
God, a bottomlesse abyfle
of dolours, scornes, annihila-
tions, loue, mercy, wise-
dome, humility, patience,
charity, the book of books,
the science of sciences, the
secret of secrets, the shoppe
where all good resolutions
are forged, where all ver-
tues are purifyed, where al
knots of holy obligations
are tyed. The Schoole
where al Martyrs are made
all Confessors, all Saints.
Our weaknesse and faint-
nesse

nesse commeth not, but for want of beholding this table of Excesse Who would euer open his mouth to complaine of doing too much, of suffering too much, to be too much abased, too much despised, too much turmoyled, if he considered the life of God, deliuered ouer, & abandoned for him, to so painefull labour. so horrible confusions, so insupportable torments: *Nolo viuere sine vulnere, cum te videam vulneratum.* Oh my God, my wounded God as long as I shall see thy
P 2 woundes,

woundes, I will neuer liue without wound.

The Fourth, the example of all Saints, who haue waited on the King in the way of the Crosse, when we consider the progresse of Christianity, & the succession of so many ages. Wheresoeuer our consideration setteth foot, it findeth nothing, but the bloud of Martyrs, combats of Virgins, Prayers, Teares, Fastings, Sackcloth, Hairecloth, Afflictions, Persecutions of so many Saints, who haue (as it were) wonne heauen

heaven by maine force :
such haue been found, who
heertofore filled sepulchers
with their members, torne
with the engines, & swor-
des of persecution, and yet
were aliue to endure, and
suffer in their bodyes, ha-
uing more woundes, then
partes of their bodyes to be
tormented. *Demorabantur
in luce detenti, quorum mem-
bris pleni erant tumuli,* sayth
S. Zeno. Is it not a shame
to haue the same name, the
same Baptisme, the same
profession, and yet to be
alwayes desirous to tread

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vpon Roles; to be imbarqued in this great ship of Christianity with so many braue spirits, which euen at this houre dayly do wōders, & go vnder hatches to sleep in the bottome of the Vessell, as needleile out-casts, & the very scornes of reasonable Nature.

The fifth, the peace of a good conscience, the inseparable companion of honest men, which sugreth all their teares, which sweetneth all their acerbities, which dissolueth all their sharpnesse; a perpetual banquet,

quiet, a portatiue Theater,
a delicious Torrent of in-
explicable contentmentes,
which begin in this world,
& which are many tymes
felt euen in chaynes, prisōs,
persecutions. What will it
be when the consummatiō
shall be made in the other
world; when the curtayne
of the great tabernacle shal
be drawne; when we shall
see God face to face, in a
body impassible as an An-
gel, subtil as a ray of light,
swift as the wings of Thū-
der, radiant as the Sunne,
& when he shall be beheld
P 4 among

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among so goodly, and flourishing a company, in a Palace of inestimable glory; and when one shall lead no other life, but that of God, of the knowledge of God, of the loue of God, as long as God shalbe God: *Nescio quid erit, quod ista vita non erit: vbi luet quod non capit locus: vbi sonat quod non rapit tempus: vbi olet quod non spargit flatus: vbi sapit quod non minuit edacitas, vbi heret quod non diuellit eternitas,* said *S. Augustine* What will this life be, nay what will this life not be, since all the
goods

goods thereof, eyther are not, or are in such a life: Of lights, which place cannot comprehend; of voices and Harmonyes, which Tyme cannot take from vs; of odours, which are neuer scattered; a feast, which neuer is finished; a blessing, which Eternity well may giue, but of which it neuer shall see an end.

The fixth, there is to be considered on the other side the condition of this present life: A true dreame, which hath the disturbances of sleep, & neuer therepose;
a child

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a childish amuzemēt, a toy-
 le of burthensome, & euer-
 relapsing actions, where
 for one Rose, a thousand
 thornes are found; for one
 ounce of hony, a Tun of
 gall; for blessings in sem-
 blance, euills in substance.
 The most happy there,
 count their yeares, and cā-
 not reckon their griefs; the
 carreires of the greatest ho-
 nour are there all of Ice,
 and oftentymes not boun-
 ded, but with headlong
 ruines. His felicities are
 floating Ilands, which al-
 wayes recoyle backward
 at

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at that tyme , when we think to touch them with our finger . They are the fealt of *Heliogabalus*, where are many imitations, many ceremonyes, many reuerences, many seruices, and at the end thereof we find a Table, & a banquet of waxe, which melts before the fire, & fromwhēe we retorne more hungry then we came. It is the enchanted Egge of *Oromazes* wherein this Impostor vaūted to haue enclosed all the happinesse of the world, and in breaking there was found

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found nothing but wind :
Omnia hæc cōspectui nostro in-
sidiosis coloribus lenocinantur :
vis illa oculorum attributa lu-
mini, non applicetur errori,
sayth S. Eucherius. Al these
prosperities flatter out sen-
ses with an imposture of
false colours: why doe we
suffer those eyes to be taken
in the snars of error, which
are giuen vs by heauen to
behold the light, and not
minister to lying? Yea, that
which greatly shold distast
vs in this present life, is,
that we liue in a Tyme
stuffed with maladies, as
old

old age with indispositiōs :
we liue in a world greatly
corrupted, of which may
be sayd ; It is a monster,
whose Vnderstanding is a
pit of darknesse ; Reason, a
shop of malice ; Will, a hell,
where a thousand passions
outragiously infect him.
His eyes are two conduit-
pipes of fire, from whence
fly sparkles of concupiscen-
ce ; his tongue an instru-
ment of maledictiō ; his vi-
sage a painted Hypocrisy ;
his body a sponge of ordu-
res ; his handes the Talons
of Harpies : & finally see-

Q

meth

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meth to haue no other faith but infidelity ; no law but his passion ; no other God but his owne belly . What contentment can it be to liue with such a Monster ?

The seauenth : If there be pleasures in life, they do nothing but a little slightly ouerflow the hart with a superficial delectatiō. Sadnesse diueth into the bot-tome of our hart, and when it is there, you will say , it hath feet of lead , neuer to forsake the place: but pleasure doth sooth vs onely in the outward partes of the skinne ;

skinne; and all her sweet waters runne downe with a ful speed into the salt sea. Behold wherefore S. *Augustine* sayd, whē any prosperity presented it selte to his eyes, he durst not touch it. He looked vpon pleasure, as vpon a fleeting bird, which seemeth (as it were) ready to be seized on, and flyeth away as soone as euer he sees himselfe almost surprized.

The eight: Pleasures are borne in the senses, & like abortiues are consumed in their birth: Their desires

Q 2

are

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are full of disturbāces, their
 accesse is of violent, forced,
 and, turbulent agitations.
 Their satiety is forced with
 shame, & repentance; they
 passe away after they haue
 wearied the body, & leaue
 it like a bunch of grapes,
 the iuyce wherof is crushed
 out by the presse (as sayth
S. Bernard.) They hold it a
 goodly matter to extend
 their fullnesse; it must end
 with life, and it is a great
 hazard, if during life it selfe
 they serue not their Host
 for an Executioner. I see
 no greater pleasure in this
 world

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world, then the contempt
of pleasure: *Nulla maior vo-*
luptas, quam voluptatis fasti-
dium, sayth Tertullian.

The ninth: Man which
wasteth his tyme in pleasu-
res, when they are slipped
away much like waters en-
gendred by a storme, fin-
deth himselfe abandoned,
as a Pilgrime despoyled by
a theefe. So many golden
haruests which tyme pre-
sented vnto him are passed,
and the rust of a heavy Age
furnisheth him with no-
thing, but sorrow to haue
done ill, and inabilities of

Q 3

doing

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doing well : what then remaineth to be sayd, but as the miserable King who gaue his scepter for a glasse of water : Alas, must I for so thort a pleasure loose so great a kingdome ?

The tenth: Euill alwaies beareth sorrow behind it, but not true Pennance. It is a most particuler fauour of God, to haue tyme to deplore the sinnes of our passed life, & to take occasion by the for-locke. Many are packt away into the other world, without hauing at any tyme thought vpon their

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their passage; and some suppose they shall haue many teares at their death, who haue not one good Act of repentance; they bewayle the finnes which forsake them, and not God whom they haue lost. True Contrition is a hard piece of worke; how can he obtaine it, who hath ever sought to neglect it? *Facilius inueni qui innocentiam seruarent, quam qui congruè penitentiam agerent*, sayth S. Ambrose.

The eleuenth: In the meane tyme Death approacheth apace; it expecteth

Q4

VS

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vs at all houres, in all places, and you cannot attend it one sole minute; so much this thought displeaseth you. The decrees thereof are more cleare, & perspicuous, then if they were written with the beames of the Sun, and yet we cannot read them. His trumpet soundeth perpetually, more audibly then thunder, & yet we heare it not. It is no wonder, that *David* in the 48. Psalme calleth it an *Ænigma*, euery one beholdeth the table, and few know the sense of it. Not-
with-

witstanding it is a case concluded, we must take a long farewell frō all things which appertaine to life, that can extend no further, then life it selfe; and it is a case concluded also, that serpents, & worms must be inherited in a house of darkenesse. It is a goodly lesson, whosoever can well learne it. To know it wel once, it must euery day be studyed. Nothing is seene euery where, but warches, clocks, and dyalls, some of gold, some of siluer, and others enchased with precious

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tious stones. They aduertise of all the houres, but of that which shalbe our last, & since they cannot strike that houre, we must make it sound in our conscience.

At the very instant, when you read this a thousand & a thousand (perhaps) of soules vnloosned from bodyes are presented before the Tribunall of God: what would you do, if you were presently to beare them company? *Omnia ista contemnitis quibus solutus corpore non indigebis.* There is but one word. Timely despise in
your

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your body, the thinges of
which you shall haue no
need out of your body.

The twelfth: your soule
shall go out, and of all the
attendants of life shall haue
nothing by her sides, but
good and euill. If she be
surprised in mortall sinne,
Hell shalbe her share. Hell
the great lake of the anger
of God; Hell the common
sewer of all the ordures of
the world; Hell the store-
house of eternall fire; Hell
a depth without bottome,
where there is no euill but
we may expect, nor good
to

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to be hoped.

These twelue Considerations are very fit to be monethly meditated on, at leasure.

SECT. II.

*Seauen pathes of Eternity,
which conduct the Soule to
great Vertues.*

THese twelue Consideratiōs well weyghed, caule vs to take a serious resolution to hasten directly to good, whereof if you yet desire some notable demonstration, I tell you, that *S. Bonauenture* sheweth

vs

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vs with a finger seuen faire pathes, and seauen large gates, which lead vs in a right line, to this most happy Eternity: and I hartily wish we had as much courage to follow them, as he grace to vnfold them.

First, seeing the beginning of your vertues, and felicities consisteth in the knowledge of God, & the condition of the other life, of which one cannot be ignorant without some crime, & which is neuer well vnderstood without profit, you must know, the first

R

gate

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gate of Eternity is to haue
good, and sincere intentions
in the matter of thinges
eternall. To conceaue a
strong resolution to worke
your Saluation, at what
price soeuer: To hold all
temporall thinges as wild
birdes, which looke v-
pon vs from the braunch
of a Tree, make vs some
light chirping-musicke, &
then fly away: To thinke,
that in hauing a vitious
soule in remarkeable orna-
ments of fortune, is to hold
a leaden sword in an iuory
scabbard: To banish tho-
roughout

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throughout all the course of
your life, and exercise of
Charges, intentions euill,
hypocriticall, impure, and
mercenary; to go to God;
to do for God, to intend the
honour and glory of God,
above all thinges.

You shall make no slight
progresse, if you will tread
this path. From thence you
shall come to the second,
which is the meditation of
things Eternall, wherein
the kingly Prophet exer-
cised himselfe, like a braue
champion, when he sayd:
I haue considered elder

R 2

dayes

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dayes, and haue set before
mine eyes yeares Euerla-
sting. This good intention,
which you shal vndergo to
tend to Eternity, will daily
furnish your thoughts with
an eternal God, a Paradise
eternall, a Hell eternall,
a Life euerlasting. And as
the Ewes of Iacob by loo-
king on the party-coloured
wands, brought forth va-
riously spotted lambs: so in
contemplating this eterni-
ty, all you doe will be co-
loured with Eternity. And
if some temporall pleasure
be presented vnto you, or
any

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any accomodation of fortune to commit a sinne, you shal say that which the Oratour *Demosthenes* did of the beautifull *Lais*, when an excesssiue summe of money was demaunded of him to see her; I wil not buy repentance at so deare a rate; I am not so ill a merchant as to sel the eternall for the temporall.

Hauiing passed thorough this gate, you shall come to the third, which is the gate of light, called *Contēplation of things Eternall*: There it is, where matters diui-

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ne are beheld, not onely
by forme of discourse, and
rationall argument, as one
makes an accōpt vpo some
receite; but they are seene
with the light of the illu-
minated Vnderstanding, as
if with one glaunce of an
Eye, we should behold an
excellent pourtraiture of a
braue Maister, with an ad-
miration all-most insen-
sible. So *S. Tiburtius* saw
Paradise, when he walked
vpon burning coales: so all
the Saints beheld Beatitude
among so many afflictions;
they stood immoueable,
oppress-

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oppressing euen the dolour
of body, by the inundation
of the minds contentemēt.

From this stepp we ne-
cessarily encounter with
the fourth Gate, which is a
most feruent loue of things
eternall. For as S. Thomas
hath well sayd, the sight of
a temporall beauty maketh
a temporall loue, oftenty-
mes filling the soule with
fire, and flames: so the con-
templation of the Eternity
createth Eternall Loue,
which is an affection bur-
ning towards God, and all
that which belongeth to

R 4

his

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his glory, as was that of *S. Mary Magdalen*, who saith in *Origen*, that Heauen, & the Angels are her charge, and that she could no longer liue, if she beheld not him, who made both Heauen, and the Angels: she had passed the seas armed with monsters, and tempests, hauing no other sailes, but those of her desires to meet with her beloued; she had throwne her selfe athwart flames, and had a thousand times grappled with launces, and swordes to cast her selfe at
his

his teet. It is a meruaylous Alchimy, when one is arriued at the perfect loue of God, it changeth iron into Gold, Ignominies into crownes, and all sufferings into delights.

At the fifth gate which is called, the Reuelation of thinges eternall, God speaketh at the eare of the hart, and replenisheth a soule with goodly lightes, and knowledges, euen then darting vpon it (as sayth *Gerson*) certaine lightning flashes of Paradise, as if a torch reflected some rayes through

through the creuilles of a door, or window: So (saith he) our Lady was enlightened in this life with liuely apprehensions of Beatitude which shot forth before her eyes, like flying fires.

And as the knowledges of our Vnderstanding, are nothing without the feruours of our will; from this gate we passe along to the sixth, which is called, the Antipast of Experience, by which we earely begin to tast in this life the ioyes of Paradise, & contentments which cannot be vnfolded.

A

A hundred thousand tongues may talk to you of the sweetnes of hony, yet neuer shall you haue such knowledge of it, as in tasting: So a world stuffed with bookes may tell you wonders of the science of God, but neuer shal you vnderstand it exactly, but by the tast of experience. True science (as sayth S. Thomas vpon the Canticles) is more in rellish, then in knowledge: *In sapore, non in sapere*. I had rather haue the feeling, which a simple soule may haue of God, the
all

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all the definitions of the
Philosophers.

Lastly the seauenth gate
of Eternity is called, Ope-
ratio deifying, or diuinized
which *S. Denis* termeth,
θεοειδῆ, then it, is when a
soule worketh all its actiōs
by eternall principles, in i-
mitation of the Word In-
carnate, and a perfect vnion
with God. *S. Clemens A-*
lexādrinus calleth him who
is arriued to this degree,
θεὸς ἐν σαρκὶ περιπαλῶντα,
a little God, who conuer-
seth in mortall flesh: and
addeth, that as all good O-
rators

ratours much desire to become like vnto *Demosthenes*, so our principall myltery in this world is to procure vnto our selues the resemblance of God. It is that wherein consisteth all our perfection.

SECT. III.

Of Perfection, and wherein it consisteth.

NOW, to the end this doctrine, which is somewhat too sublime may not dazle your sight, nor enkindle your boldnesse, I will discourse vnto you a

S most

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most familiar Theology, to wit, that there are two sortes of perfection, the one of glory, and the other of pilgrimage.

That of glory, is reserved for the other life, and that of pilgrimage is at this present our principall affaire. It is ordinarily diuided into the perfection of *State*, & the perfection of *Merit*. Perfection of state is as that of the Ecclesiasticall degree of Prelats, magistrates, & Religious also, who are obliged by the duty of their profession, to vertues more
emi-

eminent. Perfection of merit is that, which consisteth in good manners. Goe not about to busy your selfe vpon perfection of state, but liue contented with the condition, wherein the Providence of God hath ranked you, holding it for a matter vndoubted, that the greatest Philosophy in the world, is well to performe your office. It importeth not vpon what stuffe you worke, so you worke wel, for it is the manner, & not the matter, which shal gain estimation. Great dignities

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are oftentimes great masks
vnder which there is no
brayne; and little fortunes
may performe with slender
voyce, actions, that wil
proue to be of no slight account
with God.

Apply your selfe stoutly
to the perfection of merit,
which resteth in the regular
gouernement of the
Hart, the Tongue, & Handes,
in perfect charity. Addict
your selues to the practise
of singular and solid
vertues, which beget on
earth all wonders, and in
heauen all crownes.

SEC-

SECT. IV.

*Of Vertues, and their
degrees.*

IF you desire to know
the name, the qualities,
and degrees of it, I will re-
hearse a wise saying of *Pla-*
to, that there are foure sorts
of Vertues. The first, are
Purgatiues; the second, Il-
luminatiues; the third, Ci-
uil; the fourth, Exemplar.
Purgatiues; serue to dis-
charge our harts from vices
and imperfections, ordina-
ry to depraued Nature; Il-
luminatiues, establisth the
S 3 soule

soule in a serenity, which resulteth from a victory gayned ouer passions; Ciuill, apply man to the duty he oweth to his neighbour, euery one in his degree, and to a good conuersation among men; Exemplar are those, which make the greatest progression into perfection, and may be considered as models, from whence others who behold them, are to draw forth a copy.

Handle the matter so, that your Vertues may arrive to such a degree, that they

they not onely may purge your hart, illuminate your soule, dispose you to good conuersation; but serue others also for a light to manifest you in them, by the imitation of your good examples.

I add also in few words, definitions and acts of vertue, by which you may direct your manners.

Of Prudence.

Prudence, according to *Aristotle*, is a Vertue, which ordereth, and prepareth all things that concerne the direction of our life.

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Richardus de Sancto Victore
assigneth it fīue partes, to
wit, Iudgment, Delibera-
tion, Disposition, Discre-
tion, Moderation. Iudge-
ment-discerneth good from
euill: Deliberation shew-
eth how to do all thinges
aduisedly; Dispositiō shew-
eth vs the order we must
obserue: Discretion tea-
cherh vs how we must so-
metymes giue way to oc-
casions, and yield to hu-
mane infirmities, not per-
emptorily sticking vpō par-
ticuler opinions: Modera-
tion holdeth the ballance
and

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and measure of each af-
faire.

The effectes therof, ac-
cording to *Albertus Magnus*
are ; To proceed to the
knowledge of God, by the
knowledge of ones selfe ;
to see what is best in euery
thing, & to imbrace it ; to
weigh the beginnings,
progressions, and issues of
affaires ; to gouerne your
thoughtes that they go not
out of God ; your affections
that they be not too much
employed vpon creatures ;
your intentions, that they
be without mixture ; your
judge-

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iudgments, to direct them
from euill, and apply them
to good; your wordes, to
polish them; your actions,
to measure them; all the
motions of your body, to
guide them fairely; To
gard your selfe from foure
Rockes, which disturbe al
affaires, to wit, Passion,
Precipitation, Vanity, Self-
opinion; to hold this se-
ceret in great esteeme; to
know, to elect, to exe-
cute.

Deuotion.

Deuotion is a prompt-
nesse of the spirit vnto
things

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things which concerne the
seruice of God, the partes
whereof are, Adoration,
Thankes-giuing, Oblatiō,
Pennance, Prayer, Morti-
fication, Vnion with God
by contemplation, Freque-
ntation of Sacraments, Con-
formity of will to the di-
uine prouidence, & to the
zeale of soules.

Of Humility.

Humility according to
Saint Bernard, is a Vertue
which causeth a mā to dis-
esteeme himselfe, through
a ptofound knowledge he
hath of himselfe; the prin-
cipall

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capall points whereof are;
to vnderstand ones selfe
well; little to prize our
selfe; to fly from humane
prayſes; to hold the ſenſes
discharged from the itch of
renowne; brauely to diſ-
poſe worldly thinges; to
loue an obſcure life; to pro-
teſt, & freely confeſſe your
ſalts; to harken willingly
to counſell, to yield to o-
thers; to ſubmit your wll,
and iudgment to obedi-
ce; to auoid ſplendour and
pompe in thinges which
appertaine to vs; to cōuerſe
freely with the poore.

of

Of Pouerty.

Pouerty is the moderatrix of Couetousnesse, which regardeth temporal things: the partes therof are, to cut off superfluities; to haue no inordinate care ouer temporall things; to beare patiently the want of thinges necessary; to enter into a perfect nakednesse of spirit.

Of Obedience.

Obedience, according to S. Bonauenture, is a reasonable sacrifice of proper will, and according to S. Iohn Climacus a life without curiosity,

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a voluntary death, a most confident danger. The points thereof are; to performe what is commanded readily, stoutly, humbly, indefatigably, though it be contrary to your owne inclination; to make an entire resignatiō of your own iudgment, opinion, and will; to be imperiously sent vpon hard, & difficult employments, & to hasten thither gladly, without slacknesse, excuse, or reply; to be indifferent for all things; to desire nought, nor refuse any thing; to appoint

point your selfe nothing,
nor presume at all; to be
more enclined to thinges
humble & painefull, then
splendid, and lesse labori-
ous.

Of Chastity.

Chastity, is an abstinence
from impure pleasures, the
parts whereof are; Purity
of mind and body; Careful
watch ouer the senses;
Flight from occasions; Ho-
nesty of speech; Mortifica-
tion of curiosity; Exact be-
hauour; Heedfull regard
of ones selfe.

T 2

of

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Of Modesty.

Modesty, is a composing of your selfe, which consisteth in the gouernement of the whole body, gesture, attire, game, recreation; & aboue all, of the tongue, wherein is to be repressed Detraction, Contention, Boasting, Discouery of secrets, Idlenessse, Imprudence, Importunity, Irreuerence, False silence,

Of Abstinence.

Abstinence is a Vertue, which moderateth the concupiscence that relateth to the delectatiō of sense. The partes

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partes thereof are ; to haue
no other rule but necessity
in al which concerneth the
pleasures of body ; to feare
the least staynes of all those
things which reason iud-
geth dishonest, and to main-
taine your selfe in all holy
shamefastnesse ; to obserue
the fasts commanded, and
to adde some of deuotion ;
to banish all curiosity of
dyet, cloathing, & sensuall
pleasures .

. Of Fortitude.

Fortitude is a vertue which
confirmeth vs against the
pusillanimity that may hin-

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der good actions. It hath two armes, wherof the one is to vndertake; the other to suffer. *Aristotle* affordeth it foure partes, which are Cōfidence, Patience, Loue of labour, and Valour.

Of Patience.

Patience is an honest sufferance of euills incident to nature, the pointes thereof are; to endure couragiously the losse of goods, sicknesse, sorrowes, iniuries, and other accidents. Neither to complaine, nor grone, but to hide your ill with discretion; to be afflicted in inno-

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innocency for iustice, yea
and sometymes by good
men; to desire, and im-
brace persecutions through
a generous desire to be con-
formable to the patience of
the worlds Saviour.

Of Iustice.

Iustice is a Vertue, which
giueth to euery one what
appertayneth to him, and
all the acts therof are con-
cluded in this sentence,
which sayth: You must
measure another by the
measure you desire for your
selfe.

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Of Magnanimity.

Magnanimity according to *S. Thomas*, is a vertue which inclineth to great thinges by the direct wayes of reason. The acts therof are, to frame to your selfe an honest confidence by purity of hart, and manners; to expose your selfe reasonably to thinges difficult & terrible, for the honour of God; to be neither bewitched with prosperity, nor dejected by aduersity; not to shrink at obstacles; not to rest vpon meane vertues; to despise complacences & menaces

menaces for the loue of vertue ; to honour God alone , and for his loue to make no esteeme of all fraile and perishable things ; to preserue your selfe from presumption, which oftentimes vndoeth high spirites , vnder pretext of magnanimity .

Of Gratitude .

Gratitude is the acknowledgment & recompence of benefits receaued as much as one possibly can . The acts thereof are , to retaine the memory of a benefit, to professe and publish it, to render the like , without
further

further hope of other good
turne .

Of Amity .

Amity is a mutuall good
well grounded vpon ver-
tue , and community of ri-
ches . The actes therof are ;
to choose friends by reasõ ,
for vertues sake ; commu-
nication of secrets ; suffe-
rance of defects ; consent of
wills ; life seruiceable, and
ready for good offices ; pro-
tection in aduersities ; ob-
seruation of honesty in all
thinges ; care of spirituall
profit , accompanied with
necessary aduise louingly ,
and

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and reuerently.

Of Simplicity.

Simplicity is nothing els,
then the vnion of the inter-
iour man with the exteri-
our. The acts therof are; to
be free frō disguise; neuer
to lye; not to faigne, or
counterfet; not to presume;
to auoyd equiuocations &
doubleness of speech; to
interpret all you see in the
best sense; to handle affaires
with sincerity; to leaue
multiplicity of employ-
ments, and vndertakinges.

Of Perseuerance.

Perseuerance is a constan-
cy

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cy in good workes to the end, through an affection to pursue goodnesse, and vertue . The actes thereof are ; stability in good ; repose in your ministeries, offices , & ordinary employments ; constancy in good enterprises ; flight from innovations ; to walke with God ; to fixe your thoughts & desires on him ; neyther to giue way to acerbities , nor sweetnes, which may diuert vs from our good purposes .

of

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*Of Charity towards God and
our Neighbour.*

Charity the true Queene of
Vertues, consisteth in the
loue of God, & our neigh-
bour; the loue of God ap-
peareth much in the zeale
we haue of his glory; the
acts thereof are; to imbrace
abiect, & painefull things,
so that they aduance the
safety of a Neighbour; to
offer vnto God for him the
cares of your mind, the
prayers of your hart, the
macerations of your flesh;
to make no acception of
persons in the exercise of

V

char-

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charges; to let your vertue
be exemplar; to giue what
you haue, and what you
are for the good of soules,
and the glory of God; to
beare patiently the incom-
modities, and disturban-
ces which happen in the
performance of duty; not
to be discouraged in the suc-
cesses of labours impros-
perous; to pray feruently
for the saluation of soules,
to assist the in matters both
spirituall and temporal, ac-
cording to your power; to
root out vice, & plant ver-
tue, and good manners in
all

all who depend on you.

*Of Charity in Conuer-
sation.*

Charity in ordinary life cō-
sisteth in taking in good
part the opinions, wordes,
and actions of our equalls;
to slander no man, nor
despise any; to honour e-
very one according to his
degree; to become affable
to all the world; to make
your selfe helptull; to suf-
fer with the afflicted; to
take part in the good suc-
cesses of those, who are in
prosperity; to carry the
harts of others in your own
bosome;

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bosome ; to haue more good deeds, then specious complements; to be diligently imployed in the workes of mercy.

The deuout *S. Bonauenture* deciphereth vnto vs, certaine degrees of vertue, very considerable for practise, whereof you may heere partly see the words.

It is a high degree in the vertue of Religion perpetually to extirpate some imperfection ; and much higher also to increase in vertue; and most eminent to be insatiable in matter of
good

good workes, and neuer
thinke to haue done any
thing.

In the vertue of Truth, it
is a high degree to be true
in all your words; & much
higher also to defend truth
stoutly; and most elate to
defend it to the great pre-
iudice of those thinges,
which are dearest to you
in the world.

In the vertue of Prudēce
it is a high degree to know
God by his creatures; and
much higher also to know
him by the Scriptures; but
most of all to contemplate

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him

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him with the eye of Fayth.

It is a high degree to know your selfe well; and much higher to gouerne your selfe well, & to know how to take a good ayme in all affayres; but most eminent readily to manage the saluation of your soule.

In the vertue of Humility it is a high degree freely to cōfesse your faults; much higher to bow vnder greatnesse, as a Tree furcharged with fruit; a most elate degree couragiously to seek out humiliations, & abasements, so to become con-
forme

forme to the life of our Sa-
uiour.

It is a high degree (as
saith an auncient Axiome)
to despise the world; and
much higher to despise no
man; and most elate to des-
pise ones selfe; but yet more
supereminēt to despise des-
pite. In these foure wordes
you haue the whole lati-
tude of Humility.

In Pouerty, it is a high
degree to forsake temporall
goods; and much higher al-
so to forgo sensuall amities;
and most elate to make a di-
uorce from your selfe.

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In Chastity it is a high degree, to restrayne the tongue; more to guard all the senses; more to preferue the purity of body; more to make a separation frō worldly vanities: but most high to banish Pride, and Anger, which haue some affinity with Vncleanesse.

In Obedience it is a high degree to obey the Law of God; and much higher to submit ones selfe to the cōmands of a man, for the honour you beare to the soueraygne Mayster; and much higher to submit your selfe

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selfe with an entire resignation of opinion, judgement, affection, will; but most of all, to obey in matters difficult, gladly, courageously, and constantly, euen to death.

In Patience, it is a high degree willingly to suffer in your Goods, in your Neighbour, in your good name, in your person, for expiation of your sinnes; & much higher also to tolerate the asperities of an enemy, or of an vngratefull man, you being innocent; but most elate to beare
Crosses

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Crosses, and afflictions, & to imbrace them as liueryes of Iesus Christ.

In Mercy, it is a high degree to giue téporal things; more high to pardon iniuries; most high to oblige those, who persecute vs.

It is a high degree, to pity all the persecutions of body; and more high to be zealous for soules; and most eminent to compassionate the torments of our Saviour in the memory of his Passion.

In the Vertue of Fortitude, it is a high degree to
con-

conquer the world; much higher to subdue the flesh; most elate to vanquish ones selfe.

In temperance it is a high degree well to dispose of eating, drinking, sleeping, watching, game, recreation, the tongue, wordes, & all gestures of the body; a much higher degree well to gouerne affections; but most of all wholly to purify your thoughts, and imaginations.

In iustice it is a high degree to giue vnto your neighbour what belongeth
to

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to him; a much higher degree to aske a reason of your selfe; but most of all to offer vpto God all satisfaction, which is due to him.

In the vertue of Fayth, it is a high degree, to be well instructed in all you should belieue; and much higher to belieue it simply, and religiously; more high also to protestte it by your good works; but most high to confirme it by the losse of goods & life, when there is need.

In the vertue of Hope, it is a high degree, to haue
good

good apprehensions of the power of God; more high to recommend al your affaires to his holy providence; more high to pray to him, and serue him with seruour, & purity, without intermission; but most high to confide in him, in our most desperate affaires.

Finally, for the vertue of Charity, which is the accomplishment of all other, you must know there are three sortes of them. The first is the Charity beginning. The second, the more confirmed. The third, the

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per-

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perfect.

Charity beginning hath
five degrees. 1. Distast of
passed crimes. 2. Good pur-
pose of amendment. 3. Rel-
lish of the word of God. 4.
Prōptnesse to good works.
5. Compassion of anothers
ill, and ioy at his prosperi-
tie.

Charity more confirmed
hath five other degrees.
The first is, a great puri-
ty of Conscience, which is
purged by a very frequent
examen. 2. The weakening
of Concupiscence. 3. Vigo-
rous exercise of the inward
powers.

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powers. For euen as the good operations of exterior senses, are notes of health of body; so the holy occupations of the vnderstanding, memory, and will are the signes of spirituall life. 4. A prompt obseruance of the law of God. 5. A tastful knowledge of verities, and Maximes eternall.

Perfect Charity also reckoneth five other degrees. 1. To loue your enemies. 2. To take contentedly, and suffer couragiously all aduersities. 3. To haue no hu-

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mane

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mane respect, but to measure all things by the feare of God. 4. To be free from all loue of creatures. 5. To yield vp your life, to saue a neighbour.

There are added also nine other degrees of seraphicall loue, which are, solitude, silence, suspension, inseparability, insatiability, indefatigability, rapture, languor, extasy, which would deserue long discourse, but it is out of the purpose, I intend heere.

SEC=

SECT. V.

*Of foure orders of those, who
aspire to Perfection,*

CONSIDER at this time
what vertues, and in
what forme you would
practise them; for there are
foure sorts of people, which
aspire to Perfection.

The first are, very inno-
cent, but little valiant for
the exercise of vertues. The
second, besides Innocency,
haue courage inough to bu-
sy themselues in worthy
actions, but are very spa-
ring towards God, and do

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mea-

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measure their perfections by a certaine Ell , which they will not in any kind exceed , wherein they are not vnlike the Oxe of *Susis*, who very willingly drew out of a well his vsuall nūber of buckets of water; but whatsoeuer could be done, it was impossible to make him go beyond his ordinary proportion . The third order is of the feruent, who are innocent, couragious, & vertuous without restriction, but they will not take charge of others , supposing theselues troubled inough, with

with their owne bodyes,
wherein they may oftentimes be deceaued.

The fourth ranke comprehendeth those, who being enabled through much industry, do charitably open themselves to the necessities of a neighbour, when they are called for aduise, thinking it is to be in some sort euill, not to be good, but for ones selfe.

Obferue what is required of you, and be an emulator of the most abundant graces. But if the multiplicity of these degrees of virtue

tue do perplex your spirit,
I wil discover to you a way
of perfection much shorter,
and more easy.

SECT. VI.

*A short way of Perfection, pra-
ctised by the Auncients.*

THe Auncients had this
custome to accommo-
date all vertue to certayne
heads, and some addicted
themselues with so much
feruour, and perfection to
the exercise of one sole ver-
tue, that possessing it in a
supreme degree, with one
only lincke they insensibly
drew

drew the whole chayne of great actions. One dedicated his whole life to the manage of the tongue, another to abstinence, another to meekenesse, another to obedience. So it was found at the death of a holy man named *Or*, (as *Pelagius* relateth) that he had neuer told a lye, neuer sworne an oath, neuer flattered, neuer spoken but vpon necessity. So *Phasius* in *Cassianus* said vpon his death-bed, that the Sun had neuer seene him take his refection: for he euery day fasted
till

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till that Sunne was set. So
Iohn the Abbot witnesseth,
that the Sunne had neuer
seene him in anger, that he
neuer had done his owne
will, nor had euer taught
others any thing, which
he had not first practised
himselſe. There was need
of much fortitude of spirit
to come to this. If you de-
ſire matters more imitable,
reſt aſſured you ſhall lead a
good life in diſpoſing your
ſelſe perpetually to the pra-
ctiſe of theſe three wordes,
*To Abſtayne, To Suffer, To go
forward in wel doing,* as ſaith
S.

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S. Luke in the Acts of the Sonne of God. 1. In abstaining from all vnlawfull things, and sometimes also from pleasures lawfull, by vertue. 2. In mortifying concupiscence, anger, desire of estimation, and riches. 3. In guiding your Senses, your Will, your Iudgment, and euer gaying some victory ouer your selfe by the maistry of your passiōs. 1. To suffer, by enduring the burthens of life with great patience, esteeming your selfe happy to participate in the paines
of

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of our Sauour, which are the most noble markes of your Christianity. 2. By endeavouring to vse a singular meekenesse in suffering the commands, and defects of others. 3. By vndertaking some austerities of body, with counsell. 4. By holding a firme footing in good, already begunne: For as sayd the auncient *Marcus* the Hermite; The wolfe, and the sheep neuer agree togeather, to breed vp their young: so trauell, and distast neuer made vp a good vertue.

To

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To go forward in well doing by becoming diligent, & obliging towards all the world, euery one according to his degree: but aboue al, haue still before your eyes the list of the workes of Mercy, as well spirituall as temporall, as a lesson whereon you are to be seriously examined, eyther for life, or death eternall. And for this purpose some Saints had for all books these words in their Library.

Visito, Poto, cibo, Redimo, Tego, Colligo, Condo.

Y

Con.

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Consula, Castiga, Solare, Re-
mitte, Fer, Ora.

To visit	To teach
To quēch	Counsel
thirst	Correct
To feed	Comfort
Redeeme	Pardon
Cloath	Suffer
Lodge	To pray
Bury	for the
	dead.

The best science of one
man is to oblige another.
The tyme will come whē
death will disarray vs euen
to the bones, and leaue vs
nothing but what we haue
gi.

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giuen to God.

SECT. VII.

Meanes to become perfect.

FOR this purpose you must 'perpetually be watchful ouer your actiōs, and be like a Seraphim all sprinkled ouer with eyes, and lights, as *Bessarion* sayd, you shall know your progression in vertue, when purged from greater sins, you begin to apprehēd the least, when you shall feele your selfe free from ardent desires of interest and honour, when you shall free
Y 2 your

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your tongue from flaunder
& vanity, when your hart
becommeth very much pu-
rified in its affections, and
that you draw neare to in-
differency. The meanes to
make your selfe perfect in
this manner is. First, to be
inflamed with a seruēt de-
sire of perfection. Second-
ly not to neglect the extir-
pation euen of the lightest
imperfections. Thirdly to
haue a good directour, who
may be vnto you, as the
Angell Raphaell was to the
yong Toby, & consequent-
ly to conferre with spiritu-
all

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all men very often, and to be enkindled by their example. Fourthly to make a poesy of flowers of the liues of Saints, to take into you the odour, and imitation of them. Fiftly to render your selfe constant in good purposes, and to offer them vp to God, as by the handes of our Lady, and your Angell Guardian.

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SEC-

SECT. VIII.

How one ought to governe himselfe against Temptations, Tribulations, & obstacles which occurre in the way of Vertue.

Finally, seeing in the practise of vertues you must still haue armes in hand, to destroy the powers of our aduersary, and to aduance the affaires of saluatiō, recal to memory the twelue Maximes, which I proposed against those obstacles, which may happen.

The way to resist temptation

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tation is not to frame within your selfe a spirituall insensibility which is moued at nothing. It is hard to attayne it, so sensible is self loue, and had you it, it were to be a stone, not a man. It is not to driue away one temptation by another, and to do one euill to be freed from another; for to pursue that course is to wash your selfe with inke. It is not to hide your selfe vpon all occasions, & neuer to doe good for feare you must fight against euil, but manfully to resist in

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the māner I will shew you.
The great spirit *Iohn Picus
Mirandula* hath collected
together twelue notable
Maximes, the practise of
which is most profitable to
wage warre in spiritual cō-
bat against weaknesse.

The first Maxime. That
you must be tempted on
what side soeuer it happen:
In hoc positi sumus. It is our
profession, our trade, our
continuell exercise. The
Eagle complaineth not of
her winges, nor the Night-
tingale of her song, nor the
Peacocke of her trayne, be-
cause

cause it is by kind, and it is
as naturall for a man to be
tempted, as for a Bird to
flye, to sing, to prune her
feathers. If you forsake the
way of spirituall life, fear-
ing to be tempted, and
turne head towards worl-
dly contentments, hold it
for an infallible verity, you
shal thereby be the further
engaged, and which is
worfe, without comfort,
honour, merit, or recom-
pence: you shal leaue a pa-
per crosse, which if you wel
knew how to manage,
would load you no more
then

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then feathers do the Bird:
you will forsake it (say I)
to take another hard, vn-
easy, and bloudy, which
will put you into confrat-
ernity with the bad thiefe.
The great Prelate of Fran-
ce *Sidonius Apollinaris* rela-
teth, that a certaine man
called *Maximus* being arri-
ued at the height of honor
by vnlawfull, and indirect
wayes, much grieued from
the first day, and breathing
out many sighes, spake
these words: *Felicem te Da-*
mocle, qui non longius vno præ-
dio regni necessitatem tolera-
uisti.

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uisti. O *Damocles*, I esteeme
thee most happy to haue
byn a King only the space
of a dinner tyme. It is now
a whole day, that I haue
beene so, & can no longer
endure it.

The second. Remember
that in the affaires of the
world, we fight a long ty-
me, we trauell more pain-
fully, we reape more fruit-
lessly, the end of one toyle
is the beginning of ano-
ther. In paines-taking there
is no other hope, but euer
to labour, and a temporal
toyle doeth many tymes
draw

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draw after it an eternall payne .

The third . Is it not a meere folly to belieue a paradise, an eternal life, a Iesus Christ, who made vnto himselfe a ladder of the Crosse to ascend to the throne of his glory; & you in the meane tyme to be desirous to liue heere with armes acrosse, to see the Maister open the way of heauen thorough so many thornes, & the seruant not to be willing to tread, but vpon flowers? To see vnder a head all wasted, and
woine.

Worne with sufferinges, a delicate member, as one should put feet of flaxe to a brazen Colossus?

The fourth.. Were there no other fruit in temptation, but the conformity, which we thereby haue with Iesus Christ who is the soueraigne Wisedome, it were to be highly recompenced. A braue Captaine sayd to a Soldiar who dyed with him: Thou who wouldest haue beene vknowne all thy life tyme, it is no small honour for thee to dye this day with thy
Z maister,

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maister: and who would not hold it a great glory to haue the sonne of God for Captaine, for companion, for spectatour, for theater, for guerdon in all his afflictions, and tribulations? Who would not account it a great dignity to be daily crucified with him, to distend his handes, and armes vpon the Crosse, in withholding them from violences, rapines, ruines, wherewith the spirit of lying transporteth vs? To fetter your feet in hindering the to runne after the vnbridled

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led desires of your hart. To make bitter your tongue in subduing the pleasures of your tast. To wound your body in beating down the incitementes of flesh, by a holy mortification. To lessen your selfe by the contempt of honour according to the exáple of him, who being able alwaies to walke vpon the winges of Cherubims, would creepe among vs like a little wor-me of the earth. What a glory were it to say with S. Paul, *Ego stigmata Domini Iesu in corpore meo porto.*

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The fifth. Not to confide
in humane remedyes, whē
you vndertake to ouerco-
me a temptation; It is not a
thing which depēdeth me-
rely vpon vs; It is neces-
sary God go before, and
we thereunto contribute
our free will: If he watch
not ouer our heads, it will
be a hard matter for vs to
keepe Centinell. No crea-
ture is so feeble, as he,
who holdeth himselfe for
strong, being onely armed
with his owne confidence:
Multa in homine bona sunt,
qua non facit homo. Nulla ve-

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et facit homo bona quae non Deus praestet ut faciat homo, saith the Councel of Orange. Many good things are done in man, which man doth not, and man doth no good which God doth not. Who thinks to resist temptations without his helpe, is like him that hastneth to the warrs, and stumbles at the threshold of his own doore. And therefore an effectuall meanes in this battel is to insist much on prayer, especially at the first approach of a temptation.

The sixth. When you
Z 3 haue

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haue vanquished a temptatiō, take very good heed you forsake not your hold, & wholly slacke your courage, as if there were no other enemyes to be opposed. As distrust is the mother of safety, so ouermuch security is the gate of danger. If your enemy still roame vp and downe like a roaring Lyō, become you on the other side a watchfull Lyon in the centinells of the God of hostes, and take for your deuise, *Super speculam Domini ego sto* .

The seauenth . Content
net

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not your selfe only not to
be beaten, but assayle your
enemy: when Sathan sets
a snare to entrap you, make
it an instrument of merit.
If he present a good worke
to you, which glittereth in
the world thereby to tempt
you with Pride, make a
good worke of it, and lea-
ue vanity, referring all to
the greater honour of God.

The eight. When you
are in the cōbat, fight with
alacrity, as if you already
were certaine of the victo-
ry. Turne away the eye of
you consideration frō what

you suffer, and hold it perpetually fixt vpon the reward. A great vnhappinesse, which maketh many to fall headlong into temptation, is that they haue their minds so stretched and bent vpon the thought of paines, that they cannot abide to behold the reward which waiteth on the. When the forty Martyrs were in the frozen lake, thirty nine of them looked backe vpon their future crownes, and one of them (vnhapily) thought of nothing but his punishment.

All

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All of them remayned victorious, except this wretched creature, who soyling the glory of his patience, came out of the poole to dy presently after in his infidelity. Do you not imagine that which comforted our Saviour on the Crosse in the bottomlesse Abisse of Calumnyes, and Dolours, was a mirrour of glory, wherein he saw all his sufferings in crownes? Behold the course which is to be held. To stay a litle on the present, and rest in a strōg apprehension of the future.

And

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And euer to haue these wordes of S. Paul in your hart : *Momentaneum, & leue tribulationis nostre, eternum glorie pondus operatur in nobis.* Fight then with courage, as if it were the last temptation which should assayle you, and be perswaded, that heerein is the summe of your predestination : when you haue overcome it, gouerne your selfe like a mā readily prest to enter againe into the list, and make one Victory the degree for another.

The ninth. Though you
be

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be valiant, braue not danger, tempt not temptation by casting your selfe into the occasions thereof, thorough presumption of hart: He that much affecteth hazard, instead of finding glory therein, shall trace out his owne Tombe.

The tenth. A soueraigne meanes to conquer temptations, is seasonably to discover the countenances of them freely, to open your hart to your ghostly Father to declare your thoughtes, to know them well, to consider their nature, to see the

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the strength they haue vpon
the spirit. It ordinarily
happeneth what the good
Epietetus saith: It is not the
thing that troubleth vs; it
is our phantasy. How ma-
ny temptations would be
vauquished by slighting the,
if one tooke but a litle ley-
sure to laugh at them? We
make Elephants of flies, and
of little dwarfes who by
stealth pinch vs, we frame
Giants. We resemble young
children, who for feare of
a vizard hide themselves
with teares in their nur-
ses bosomes, but take away
the

the maske, and giue it the
to handle, they will make
sport with it. How many
things seeme terrible, and
impossible to vs, which we
find ridiculous, and easy to
ouercome, if we but neuer
so litle touch them with a
finger? In temptations of
pusillanimity it is good to
represent to your self these
false Gyants, as Dwarfes;
but in that of concupiscēce
you must not despise any
thing, rather lay hold of li-
tle threds, as if they would
become huge Cables. Both
in the one, and the other

A a

there

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there is nothing to be don,
but to dash the litle Baby-
lonians against the stones :
withstand beginnings, and
suffer not our enemyes to
fortify themselues to our
disaduantage.

The eleauenth. The sto-
ne of offence, and scandall
is, that they liuely represēt
to their imagination, the
sweetnesse of sinne, and
neuer consider the pleasu-
re which is deriued from
the victory ouer sinne : So
soone as a man is plunged
in the puddle thereof; be-
hold a blushing soule dren-
ched

ched in pensivenesse, melancholy, and despaire, to whome a loathsome pleasure, which passeth as a dreame, from a dreame furnisheth him with a huge heape of scornes sorowes, and confusions. But quite contrary the soule, which hath resisted, finds it selfe content, generous, elevated, satished with holy comforts, which come from the Paradise of God. Few men reuolue this thought, which *S. Cyprian* much recomendeth: Behold why the number of the damned

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is very great ; and yet doth
it not seeme to you very
reasonable , that a man ,
who a thousand times hath
yielded to temptation ,
once in his life should tast
the sweetnesse which is in
victory ouer temptation ,
to reioyce for euer ? Many
haue beene put from great,
and euident precipices by
often pōdering these wor-
des. Well ! To yield, what
will be the end ? To pur-
chase repentance so deare ?
To resigne as a prey to an
vnhappy moment of plea-
sure , the renowne of so
many

many yeares? Where is thy
fayth promised to God?
Let vs at the least seeke out
a place, where he is not:
and where is he not? So
many Starrs, so many In-
telligences, where with
the world is replenished,
are so many eyes of God
which behold thee. He
himselfe discouereth thee,
euen to the bottome of thy
conscience; take leaue of
him, if thou wilt sinne; but
how wilt thou begge it of
him, and how obtayne it?
A little patience; this temp-
tation is a cloud, which

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will passe away. Thou goest about to comit a sinne, the pardon wherof is very vncertaine : but it is vndoubted, that in all eternity, when thou hast acted it, God himselfe cannot do so, that it be not done.

The twelfth. Thinke not you are the lesse acceptable to God, when he suffereth you to be tempted, yea with dishonest thoughts which to chaste soules are very yrkesome. Alas why? If *S. Paul*, that Cherubim scorched with celestiall ardours, who fixed his foot
vpon

vpon the front of the starres (according to the opinion of *S. Ambrose*, *Theophilact*, & *Oecumenius*) hath felt the stinges of concupiscence in a flesh, rapt to the third heauen; thinke you, in that you haue some good dispositions of wel doing, you ought to be freed frō warres of Nature, which euer keep in humility your spirit, a little too indulgent to it selfe?

Finally follow the counsell of *Cassian*, daily consider the passiōs which grow in your hart, as a Fisher-

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man beholds the fish swimming in the water, of purpose to catch them. Look on that which is most predominant in your hart, from what root it riseth, when it began, what progression it hath made, what empire it ordinarily vsurpeth on your soule, what effects it produceth, whether it be sensuall or spirituall, what thinges vse to foment it, what remedies haue most serued to direct it. Provide counsell, & meanes to extirpat it, proceed therein with courage, & seruour

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as to the acquisition of an
incomparable good .

SECT. IX.

*Remedyes against passions and
temptations which proceed
from euery Vice .*

First to consider, that
Passion is a Motion of
the sensuall appetite which
proceedeth from the ima-
gination of good, or ill,
with some stirring of the
body .

2. That there are eleauen
passions, six in the appetite
of Concupiscence, which
are, Loue, Hatred, Desire,
Loa-

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Loathing, Ioy, Sadnesse :
Fiue in the appetite, of Anger,
Hope, Despaire, Confidence, Wrath.

3. That there are two
wayes to ouercome, al passions,
the first whereof is a
precaution of the mind against
the occasions, and vayne
apparences of all things in the world.
The second is a serious employment,
on better things, as Prayer,
Study, Labour, & Affaires :
but aboue all you must aske
of God the light, & stréngth
of his holy grace, which infinirly
surpasseth
all

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all humane remedies.

Against Gluttony.

1. Represent vnto your selfe the miserable state of a soule defiled & drenched in flesh. 2. The hardnesse of hart. 3. The dullnesse of the vnderstanding. 4. The infirmities of body. 5. The losse of goodes. 6. The staine of reputation. 7. The horroure at the making of the members of Iesus Christ the members of an vnclean creature. 8. What an indignity it is to adore, and serue the belly as a brutish, and abiect God. 9. The great inunda-

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inundation of sinne, which
proceedeth frō this source.
10. The punishmentes of
God vpon the voluptuous.
Against Sloth.

1. The ceaselesse trauaile
of al creatures in the world
naturall and ciuill. 2. The
easines of good workes, af-
ter grace giuen by Iesus
Christ. 3. The anxiety of
a mind wandring, and vn-
certaine. 4. The shame &
contempt. 5. Confusion at
the day of iudgment. 6. Ir-
reuocable losse of Tyme.

Against Couetousnes.
1. The disturbance of a
hungry

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hungry spirit. 2. The insatiablenesse of desire. 3.

The warres and battailes one must often haue to satisfy one sole desire. 4. The dishonour of denyall intolerable to a generous soule

5. The dependance & servitude must be vndergone, to please those from whom we expect the accomplishment of our desires. 6. The easinesse to offend God, through too much greedinesse of temporall things.

7. The caytiffe, and fleeting pleasure taken in things, that are most ardent.

B b

ly

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ly desired . 8 . That God many tymes permitteth vs the accomplishment of our desires, as a punishment for our imperfections.

Against carnall Loue .

1 . To consider the barrenesse of worldly loues, which indeed are the true gardens of *Adonis* , where nothing is to be gathered, but silly flowres euironed with many thornes . 2 . To set an estimate on thinges, & not to be deceaued with semblances . 3 . To guard your senses, to eschew the accidents, and occasions of sinne,

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finne, & aboue all to haue
a particuler recourse to
God, vpon the first impres-
sion of thoughtes. 4. To
pull your selfe by mayne
force from the presence of
objects, & to reflect on se-
rious purposes, and good
employments. 5. Often to
represent to your selfe the
imperfection, the ingrati-
tude, the leuity, the incon-
stancy, the treachery of
creatures which we most
seruilely affect.

Against Sadnesse.

There is a holy sadnesse,
as that which we haue v-

B b 2

pon

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pon the passion of our Sa-
uiour, or for finnes, which
is the giuft of God, and not
a punishment.

There is one furious, that
hath no cares, and which
is rather cured by miracle,
then precept.

There is another, natu-
rall, which groweth from
humour: and another vici-
ous, which is nourished by
ill habits, and negligence
of faluation.

1. Against the same we
must confider that our de-
fires, & loue do oftentimes
caufe all our sadneffe: and
that

that the true way to lessen the cares which consume vs, is to sweeten the sharp, and ardent affections we haue towards worldly thinges.

2. The little loue vs haue of God, causeth vs many tymes to be troubled at trifolous thinges, whether they threaten, or happen to vs. He that thoroughly would loue this great God which deserueth to possesse the whole loue both of heauen and earth, should no longer entertaine feare, nor sadnesse for any thing.

B b 3

but

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but for the losse of God;
which indeed no man loe-
seth, if he do not willing-
ly forsake himselfe.

3. There is nought ther-
in but the teares of the dā-
ned, which are remedlesse

A man who may persist in
the way of paradise, should
not take vnto him the con-
dition of a little Hell; and
he who may hope for this
great All, must not be sad
at any thing.

Against Enuy.

1. To esteeme nothing
great in this life, is the way
not to enuy at all. 3. Only

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to loue the great inheritā-
ce of the land of the living,
which is neuer lessened by
multitude, and portion of
those who possesse it. 3. At-
tentiuely to consider the
motiues, which excite vs
to loue a neighbour, as the
participation of one same
nature.

Bb4

THE

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THE THIRD
PART OF THE
DIVERNALL.

SECT. I.

Affaires, and their importance.



THE third employment of the day, is in the affairs we handle, whether it be for the publike,
or

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or for the particuler in the
gouvernement of your fami-
ly, or discharge of some of-
fice. Good deuotion is a
good affaire, and there is
nothing more to be feared,
then Idlenesse, which is
the very source of sinne.
He who taketh paynes
(sayd the ancient Fathers
of the desert) is tēpted but
with one Diuell; he who
is idle, hath them all vpon
him. No man is so noble,
who ought not to find out
some manner of occupati-
on. If Iron had the practise
of reason, it would say, it
better

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better loued to be vsed by
force of labour, then to
grow rulty in the corner of
a house.

SECT. II.

*Two heades, to which affaires
are reduced.*

V**V**E must consider
in affaires, the
Substance, and the Forme.
The substance; for it is
great prudence to make
good choice in this point,
to vndertak good employ-
ments, & to leaue the bad,
the dangerous, & burthen-
some, which doe nothing
but

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but hinder the mind, and
choke the sense of deuotiō.
principally when there is
no obligatiō to enterprise
them. Those are truly sick
in good health, who inter-
pose themselues thorough
curiosity, to know, to doe,
to sollicite the affaires of o-
thers. It sufficeth (sayd
the Emperour *Antoninus*)
that euery one in this life
do that well, which is his
vocatiō. The Sunne play-
eth not the part of the rai-
ne, not the raine of the Sun.
Is it not a meere frenzy to
see men in the world, who
haue

have no other action, but
to attempt all, and do no-
thing?

As for forme in the exer-
cise of charge, offices, & af-
fairs, there must be vsed sci-
ence, conscience, industry,
and diligence. Science, in
learning that which is pro-
fitable to be knowne for
discharge of ones duty. 2.
In informing your selfe of
that which you cannot ap-
prehend of your selfe. 3. In
harkening most willingly
to aduise, by examining,
and pōdering it with pru-
ence, and wholly gouer-
ning

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ning your selfe by counsel.

4. Cōscience in performing all matters with good intentions, and much integrity, according to lawes both diuine, and humane.

5. Industry, in doing all things discreely, and peaceably, with more fruit then loss: in such sort that no anxiety be shewed in affaires like vnto that Prince, of whom an Ancient sayd, that in his most serious employments he seemed euer to haue a vacancy.

6. Diligence, carefully spying out occasions, and doing euery thing

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thing in tyme, and place,
without disorder, cōfusion,
passion, hast, irrelolution,
precipitation. For behold
these are defects which or-
dinarily destroy good go-
uernment. He who hath
neuer so little witt, and
good disposition shall euer
find wherein to busy him-
selfe, especially in workes
of mercy, amongst so ma-
ny objects of the miseries
a neighbour.

SECT. III.

*Of the gouernement of a
Family .*

THat man hath no smal
busynesse vpon his
hand, who hath a family to
gouerne . A good Father
who breedeth his children
wel, that they one day may
serue the commonwealth,
performeth an important
busynesse for the publique.
A mother who trayneth vp
a little *Samuel* for the serui-
ce of the Tabernacle, as did
S. Monica her sonne *Augu-
stine*, obligeth all posterity.

A

A maister, and a mistresse who hold their domestique seruants in good order, merit much before God, and men. Foure thinges very considerable, are to be vsed; Choice, Discretiō, Exáple, Entertainment. Choice, in the cōsideration of the quantity, quality, capacity, fidelity of those whom you take into your seruice. As for quantity, it appeares it ought to be proportionable to your estate, and reuenues: it is a great folly to make ostent of a number of seruants for meere vanity.

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As did Herod the sophister according to the relation of *Philostatus*, who allowed his sonne twenty foure pages, every one of which bare the name of a letter of the Alphabet; for so blockish was this child, that he could not otherwise learne the first Elements.

Starres, which haue least circuit are neereſt the pole, & men who are least perplexed with affaires, most approach vnto God. A great Retinue, is a note of great scarcity: were there a Beast, such an one as she

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the Hebrew tables haue
faigned, to .whome we
should daily giue all the
grasse vpon a thousand mou-
taines for his allowance,
would you account him
more happy, then a Nigh-
tingale, which is satisfyed
with a few seeds, or a Bee
which liueth on dew? The
rich hath vse for many Pi-
stolets, the poore of a lit-
tle bread: both are indigēt,
but the one is lesse, then
the other, since he hath
lesse need. A great number
of seruants is not to make a
man the more happy: for

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there is not any one a greater Maister, nor better obeyed, then he, who knoweth how to serue himselfe.

For quality, Take good heed, least you resemble forcerers, who care not to hold the diuell in fee, so they may make vse of his seruice for their pretension: you eyther must take your seruants good, or you must make them so: in the one there is good hap, and in the other oftentimes much difficulty. For many are like the Asse of *S. Vincent*

For-

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Ferrerius , who did more for a Carter that called on the diuell then for his Maister , who lead him along in the name of God; which the holy man seeing, he put him away, not being able to endure such brutishnesse in a beast: & can you thinke, that for the necessity of your affaires it may be lawfull for yon to tolerate a man, who hath neyther God, nor conscience; that so thereby your children may at first sucke in the ver-
nome of his conuersation?

For capacity, It is most
cer-

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certayne, that besides honesty there must be ability in charges: and allthough it be sayd the Saints are ready to do all, yet God doth not euer giue them both the desire, and meanes to entermeddle in all sortes of affaires. Our abilities are limited, as our spirits; and euery one hath his particular talent, which ought to be vnderstood by those, who will make vse of it.

For fidelity, It is one of the qualiryes, which the Ghospell alloweth to a
good

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good servant. You haue
reason to exact it, and pru-
dently confesse it, not by
suspitions, and iealousyes,
which serue to no other
purpose, but to prouoke
those who haue a disposi-
tion to do well: oftentimes
a man is made faithfull in
thinking him so: and ma-
ny by fearing perpetually
to be deceyued, haue
taught others to deceaue,
teaching them the ready
way to sinne by their di-
strust (as sayth the Roman
Philosopher.) You must af-
ford your officers the com-
maund

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maund, and liberty, which
their charges require, not
arguing them euery minute
vpon trifles; yet you
must carefully reserue the
state of your affaires for
your owne knowledge.
For it is as great folly in-
differently to trust euery
man, as to be diffident of
all the world.

SECT. IV.

*Of direction in matters
spirituall.*

VV Hen you haue
happened vpon
a good choice, the govern-
ment

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ment is no hard matter; for
S. *Augustine* saith, there is
nothing so easy, as to per-
swade good among those,
who haue a great desire to
put it in execution. Go-
uerne your family in that
manner, as the good S. *Ele-
azar* did his, of which the
reuerend Father *Binet* hath
framed so natiue a pour-
traict. First banish vice,
and scandall from your
house: let loue-daliances,
and such ordures neuer ap-
proach, no more then the
serpent to the flower of the
vine: let not surfet, and

D d

drun-

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drunkennesse, nor such ex-
cels know so much as your
gate : let gaine of hazard
find no harbour : let there
neither vncleane word,
nor blasphemy be heard,
because as Nabuchodonozor
caused the Pages, which
were to attend on him to
learne his language ; so the
Diuell teacheth those his
dialect, who seeme already
to be in his pouer.

Vice being exiled, ac-
custome your Household-
people to some deuotion,
causing them carefully to
heare Masse, especially on
Festi-

Festivals commanded, in-
uyting them to frequent
the Sacraments according
to their ranke, by assem-
bling them as did *S. Charles*
Borromeus in the euening,
or at some houre of the day
to repeate certaine prayers
together, if conueniency
of place permit; as also to
see how they are instructed
in the articles of Fayth.

Your example will do
more, then all your wor-
des; for the life of a good
maister, and mistresse is a
perpetual César in a house.
Those who seeke to gayne
D d 2 their

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their good opinion, desire to be like them, and by that meanes whilest they endeavour to be loued, they become honest. We liue in an age, wherein we haue more need of examples, then precepts. Seruantes sticke to the pillars of a house, as Iuy to great trees, & in a word, at the commaund of great men, all affections are of waxe, so flexible they become.

It is fit likewise for entertainment of this opinion, that you be liberall according to your meanes,
in

in the dispose of your family, honourably accommodating the expences which is requisite, both according to necessity, and decorum. For we vse Nets of threed to take fish, and threeds of gold to catch men.

Besides, forget not in the whole manage of your affairs to cal very particularly vpō the assistāce of God, saying oftentimes ouer these wordes of *Salomon* in the booke of *Wisedome*, the 9. Chap. My God giue me the wisedome which waiteth on thy throne, sēd

D d 3

it

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it me from the sanctuary of
heaven, and the seat of thy
maiesty, that it may be with
me, trauell with me, and
make me know thy blessed
will to put it in execution.

Preferue your selfe from
indiscreet hast in the begi-
ning of a worke, from an-
xiety in the progression, &
despayre in the end. If
your proiect your proceed
well, giue thanks vnto
God, and example of mo-
desty to your neighbour.
But if matters succeed not
to the tune of your will,
practise to pursue the loue
of

of the diuine prouidence,
which composeth all the
harmonyes of the world:
you haue power ouer your
designe not ouer enents:
you are to pray maters may
happen, not as you wish;
but to desire them, as they
proue. Accustome your
selfe not to be contristated
at worldly accidents, no
more then you would be
for an ill dreame: all heere
beneath passeth away as a
dreame, and we do much
it in loosing all, we retaine
this beliefe: but by a long
soothing of our proper wils

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we haue euen forsaken (as
sayth *Cassianus*) the shadow
of patience.

SECT. V.

*Ad uise for those , who are in
employments, and gouer-
nementes .*

Saint *Bonauenture* hath
composed an excellent
Treatise, which he ter-
meth, the wings of the Se-
raphim, wherin he giueth
most sage instructions to
those , who are in office,
and gouernment, where-
of heere in part behold the
quintessence, and marrow
which

which I intreate you to
relish well. He giueth his
Seraphim six wings. The
first is, the zeale of the ho-
nour of God, which you
shall exercise in obseruing
four things, to wit.

1. Neither to commit,
nor shew to those vnder
you, the least suspition of
euill, or sinne.

2. Not to giue way to it
in any kind, notwithstanding
the allurements which
you may haue vpon the
one side, and the importu-
nityes that will assaile
you on the other.

3. Ne-

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3. Neuer to be pleased,
that an euill act be done,
although it come not to
your knowledge, for that
would be to betray your
conscience.

4. To correct, and take
away disorders, as much as
you can possible.

The second wing which
you ought to haue, is the
spirit of compassion to hel-
pe the sicke, the aged, the
feeble, the faint-hearted,
the afflicted, for they are
poore Porcupines, laden
with prickles, and acerbityes,
to whome you must
serue

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serue for a Sanctuary, and
Rock of refuge: *Petra refu-*
gium Herinaceis.

The third. Patience in
so many trauels, and cares,
which be (as it were) in-
separable from charges, &
gouernments. Patience in
ill successe of affaires,
which do not allwayes
prosper to the proportion
of our paynes, and good
endeauour. Patience, to to-
lerate the vngrateful, who
many tymes throw stones
at those who giue them
hony-combes; not much
vnlike the Atlantes, that
shot

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Shot arrowes against the
Sunne. Patience in the oc-
casion of wordes , and af-
fares treated with certaine
people , who are quickly
offended, & fretted in their
harnesse . It is a great ver-
tue to mollify them with
a sweetnesse peaceful, siēt
and charitable , as if one
should cast oyle into a tem-
pestuous sea . An Ancient
sayd , That he who could
well endure an iniury was
worthy of an Empire . His
sole silence will disarm a
passionate man , and pro-
strate the selfe same at his
feet

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feet, who seemed to thunder over his head.

The fourth wing is Example, which is observed in three things. 1. In putting into practise the good counsells and precepts, which we teach others by word. 2. In managing dignity in a manner neither haughty, haughty, nor arrogant, but mild, affable and communicative. 3. In entertaining also a gravity, honest and moderate that the character may not be vilified which God impresseth on those, whom he calleth to

Ec

char-

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charges, and commaunds.

The fifth and principall wing is called Discretion, without which all vertues become vices: for the honour of great actions consisteth not so much in doing good, as in doing good, well.

This discretion cōsisteth in foure thinges. To gouerne the good with good iudgment; to correct euill; well to administer the temporall affaires wherewith one is encharged; and among these encombrances to support, & preserue ones selfe

selfe as fresh water in the
salt sea.

The mannage of good
is maintayned, in three es-
peciall acts. The first, to
cause those vnder vs, strai-
ghtly to obserue thinges
necessary, and which can-
not be omitted without
disorder, or scandall. The
second, to entertaine, and
sweetly attract euery one
according to his condition,
capacity, and iudgement
in workes the most perfect
wherein they haue not a
formall obligation. The
third to dispose with a good

Ecc 2

Occu-

Oeconomy, charges and burthens, according to their inclinatioⁿs, and strength of spirits, whom you are to gouerne.

As for correction, eyther they are sleight faults of persons well conditioned whom you are to correct, and those are to be handled with much sweetnesse; or they are couert vices of some maligne consciences, which you neyther ought, nor can discover: but heere you must vse much industry, patience, and wisdom to vn-neastle vice,
and

and draw the winding serpent out of his Caue, as by the hand of a midwife (as the Scripture speaketh;) or they are sinnes of desperate people, who offend with hope of amendment, to the infection of a multitude: & heere it is where you are to be fortified with all your power, so to take away the euill, and the euill doers.

As concerning temporall affaires, vse the in such sort, as we haue sayd before, and take good heed you entangle not your mind therein, as a fish in

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the Net, depriving them of the liberty of the children of God, to serue the earth.

But aboue all, euer looke well into your selfe, as the prime piece of your gouernement. Let your consciēce be pure, confident, and peaceable, speaking, and doing all things with great consideration, and neuer despising their counsell, who are able to aduise you.

Finally, your sixth wing is Deuotion, which is diuided into three sorts: the one common; the other singular

Singular ; the third continuall. The common consisteth in exactly performing the duties of piety, which are within the limits of your profession, and to doe them by the way of imitation of that celestiall warfare, which is perpetually employed in the praises of God, and by way of edification of those to whom you owe this good example. Singular devotion obligeth you to seek a particular refuge in the Tabernacle, following the steps of Moyses according

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to the necessities of your charge. Continually deuotion tyeth you to a most feruent exercise of the presence of God, which you shall witness by hauing a desire to please him in euery place, in all occasions, and in all actions, and by dedicating to him all your workes before you begin them, and at the end of the to set the seale of thanksgiving due to his diuine Majesty

Imprint very deepe into your hart this speach of *S. Bernard*, which is read
in

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in the first booke of Con-
sideration, the fifth Chapter.
*Cum omnes te habeant, esto
etiam tu ex habentibus vnus.
Quid solus fraudaris munere
tui? vsque quo vadens spiritus,
& non rediens?*

It you be a man full of
affaires, and that all the
world haue a share in you,
take a part in your selfe, as
wel as others. Frustrate not
your self of a good so iustly
yours, and be you none of
those who trauell incessant-
ly, and neuer returne a-
gaine to their lodgings.

THE



THE FOVRTH
PART OF THE
DIVRNALL.

SECT. I.

*Recreation, and necessity
thereof.*



Orasmuch, as
concerneth
Recreation,
which is vsed
in company,
at repast, in honest games,
in

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in walkes, in good conuer-
 sation, it is necessary to di-
 rect the mind, and repayre
 the forces. *Cassianus* in his
 24. *Collation* Chap. 21.
 tels, that a Hunts man ha-
 uing found on a tyme S.
John Euangelist playing with
 a Partridge, was amazed
 how a man of so great re-
 putation could entertaine
 himselfe with so slight a re-
 creation. The Saint seeing
 this man had a bow in his
 hand, asked him, why he
 did not alwayes carry it
 bent, and he thereunto an-
 swearing, it would marre
 it;

it; the Apostle the replied,
so it is with the mind of
man, which needes must
sometymes be vnbound, to
shoot the better.

SECT. II.

Pleasures of Fast.

Note, for he sayth *vn-*
bound, not *unloosed*:
preserue your selues from
these excesses, which ren-
der men now a dayes as
gluttonous in the eyes, as
belly. It is a strange va-
nity to loue the reputation
of knowing the tastes of
good morsells, to let all

F f

your

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your mind to serue that
part of the body, which
hath least spirit in it, and
to cherish a renown which
is only fained with the fum-
mes of the Kitchen.

Vse not your belly, as
Caligula did his horse; for he
afforded the great atten-
dance and curiosities of a
Prince to a beast, to whom
Nature allowed nothing,
but oares and hay. And you
would do the like, if you
bestow so much cost, and
endeauour to pamper the
most bestiall part in you,
which the diuine provide-

we would haue to be sparingly nourished . These great feasts which begin by vanity , and are extended with so much ryot , are euer ended in folly , & very often in repentance . Nothing els is gained from the pleasures of the throte , but a body more crazy , a prison of flesh more straight , and a sepulcher more stinking . Vnhappy are the banquets , which the hunger of the poore , accuseth before God : it is aboute sixteene ages ago , since they burned the tongue of the

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rich Glutton, buried in hell: so many Tunnes of delicious wine hauing not left him one only drop of refreshment.

If you desire to know what the banquets were of ancient Christians, which ought to be the modell of ours, the excellent *Tertullia* frameth a discourse thereof in his Apology. Our feastes (sayth he) shew in the beginning of their name, what they are: They are called Charities, because they are instituted for the comfort of the poore.

Our

Our Table resembleth an Altar, and our Supper a sacrifice; we looke not back at that tyme, vpon what it cost vs; it is a gaine to make expence in the name of piety. Our Table hath nothing, which sauoureth of balenelle, sensuallity, or immodesty; we there feed by measure, we there drink according to the rules of chastity, we satiate so much as is necessary for those, who must ryse at midnight to offer their prayers to God; we there speake, and conuerse, as in the presence

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of God, with handes washed, and candles lighted; every one repeateth what he knowes of holy Scriptures, and of his owne invention, to the honour of God. Prayer concludeth the banquet, as it began it. From the table we go vnto the exercise of modesty, and honesty; you would say in beholding vs, that it were not a supper we tooke, but a lesson of sanctity.

Out alas! Compare the Feastes of many Christians to these same, and you shal paralell the table of Centaures

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taures to that of Angells,

SECT. III.

Of Game.

FRet not you selfe likewise at those games of hazard, which haue in the so much auarice, seruour, and flames. Should a man commit no other sinne, but to conuerse about the third part, or moiety of his life with Kinges, and Knaues of Cardes being inuited to the conuersation of Angels. he should do no small hurt. But besides this, euill game is the inuention of the fiend

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Zabulon, as *S. Cyprian* obserueth in the Treatise he composed touching this subject; it is the altar of Fortune detested by the Prophet; it is shop of deceit; the schoole of Couetousnesse; the apprenticeship of blasphemy; the skirmish of choller, where are made amityes enraged, thefts unpunished, curious throat-cutting, and from whence one oftentimes carryeth away nought but a tempest in the mind, gal in the hart, & wind in the purse. Who can at the last iudgement day

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day of God excuse a man
that gameth with full han-
des, and keepes backe the
wages of a seruant, or the
life of a poore creature, that
pineth, and quaketh at his
doore ?

The souldiers of *Pilate*
cast dice on the garment of
the sonne of God as on the
bloud, which droped from
his body, but they were
Hangmen, and Infidells :
who would not tremble at
a Christian that among so
many images of the suffe-
ring of the sonne of God,
without any regard of ti-
me

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me of God, or men, playes away the bloud, eyther of his domestiques, whome he neglecteth, or of the poore, whome he dispoyleth? take away these solaces, which are brought forth, as the Salamander, in the teares of heauen.

Clemens Alexandrinus in his *Pedagogue* well discovereth that these games of Cards, & dice, and such like were all receyued into the primitive Church: for he teacheth, that such pastimes are often, as a bubbling of delights ill rectified, &
an -

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an indigestion of euill idleness.

If we must needes game to giue satisfactiō to others we ought (at the least) to take care, this be for some good purpose; that it be among our equalls, and free from passion, litle, and moderate, and to the profit of the poore.

SECT. IV.

Of Dauncing.

FOr daunces, balls, and sōgs, that is true, which is layd by the holy Bishop, and excellēt Author in his
Intro-

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Introduction; they reſemble Muſhromes, the beſt of which are worth nothing. Ryot, vanity, fooliſh expence, maſkes, good cheer, night, youth, loue, liberty are as dangerous counſellors of wildome, as euill inſtructours of Modeſty. One may therein bleſſe himſelte by miracle, but ſome are dayly loſt by infirmity: if we be more weake, then miraculous, we ought to ſeek for that ſafety in the flight from occaſions, which we cannot find in the ſtrength of our ſoules. The

The Fable tells, that the Butterfly asked the Owle, how she should deale with the fire, that had singed the tipps of her wings? & he counsell'd her, not to behold so much as the smoke thereof. With what conscience can a faithfull soule frequent wordly recreations which haue layd so many blemishes vpon its purity? Must we expect vntill we be on fire, to be freed from the flame? I wonder at those, who would spiritualize dauncing, & make it agree with frequent Cō-

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munions; they in conclu-
sion shall find the employ-
ment of the Emperour *Adrian*, who put *Adonis* into
the cradle of Iesus. There
must be so many circum-
stances of the intention,
tyme, place, persons, and
māner to season such plea-
sures well, that the absēce
from them would be much
more easy, then the best
use.

SECT. V.

*Of wanton Ayres, and
Comedyes.*

IT you speake of wantō
Ayres, of the reading of
naughty

naughty books, or vnchast
Comedyes, and Stage-
playes, your Conscience
which is the schoole-mi-
stresse of the soule wil per-
haps dictate more of it vn-
to you, then you are wil-
ling to belieue. Such recre-
ations serue as Harbingers
to disorder, as handes to
sensuality, tinder to sinne,
and scandall to vertue. E-
uill at that tyme entreth in-
to you, thorough all the
gates of the senses, & issu-
eth not out againe, but by
the posterne of pennance,
which is not alwayes open

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to our indispositions. A young Soule is surprised therin, as in a golden snare; it seemeth that to describe a sinne, is not onely to teach it, but to commaund it. For we are at this tyme in an age, where to know, and do ill, haue not (as it were) any *Medium* to separate them, & if we be vertuous oftentimes, it proceedeth rather from ignorance of vice, then precepts of vertue, sayth *Saluianus*.

SECT.

SECT. VI.

*Of pleasure in walking, and
running.*

R Ecreatiōs the most innocent are euer the most commendable, as are those which are taken in the countrey in the exercise of the body : for the Countrey life (sayth the worthy *Columella*) is the cosen-german of wisdome.

Take away the cōforts which are had in churches, in matters of iustice, learning, artes, and cōmerce, what are great cittyes, but

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great prisons? Men live there as birds in cages, they throng one another, and bedawbe each other by a frequent, and contagious cōuersation. The turmoyle of affaires, the importunity of visites, the sottish tyranny of complements, deceaue them of the moiety of their life. In the Countrey the heauens, the ayre, the earth, the waters, which the Cittyes bereaue vs of, are afforded vs with farre more liberty. There it is, where all the creatures of God speake to vs
face

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face to face, to tell vs the wonders of the Creatour. The Christians of the primitive Church made Hermitages of their Farmes, to find a retreat from affaires of the world, and to obserue fit times for repose: but many now a dayes make of their gardens Temples for Belphegor, where no other Diuinityes are adored, but the belly, ryot, game, and impurity.

Many vse ayre-takings, & barley-breakes, where they runne not farre without stumbling: for they

G g 4

rather

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rather ressemble the list of
Atalanta, and *Hippomenes*,
 then the race, where *S. Paul*
 exhorted the Christians to runne.
 There it is where the sense, flattered
 with a thousand delicious
 objects, put themselves in-
 to the field, where the
 bloud is enflamed, the
 tongue vnloosned, concu-
 piscence enkindled, and
 where false liberty renterh
 often a piece of the scarfe,
 which was (as yet) over
 the face of Modesty, & au-
 daciouly becomes a Por-
 tresse to Loue. Such are the
 sacri-

sacriledges, which dry vp
yeares, which bring disorder
into seasons, sterility
into the entrailes of the
earth, & despaire into our
miseryes.

SECT. VII.

*Of foure Conditions of Re-
creation.*

YOur recreation ought
to haue foure notable
things: Choice of persons,
Good intention, Innocen-
cy, Moderation. Choice
of persons, auoyding euill
company, as the most dan-
gerous shelfe of life; for the
friendship

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friendship of wicked men is like to bundels of thornes, which keep together to burne, and crackle in the flames. Your friendship should be vertuous, saythfull, disinteressed, if you from it desire to deriue any fruit.

Good intencion: such as would be fit to cherish health & strength to serue the soule; for a good man ought to seeke for merit euen in play, and repast, as *S. Francis*, who rose in the night, & fed before a poore hungry fryer, to take from him

him the shame he had of eating at an extraordinary houre.

Innocency: For there must consideration be vsed therin, least nature be dissolved into a brutish life, altogeater vnworthy of a generous hart. Behind then comes gluttonny, intemperate gaine, bold scoffing, and detraction, which in this Age is very hard to be auoyded.

The most ordinary book in companies of men is mā himselfe: you shall find very few who are now a-
dayes

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dayes delighted to talke of
the old & new Testament;
nay verily, not so much as
of ancient Roman Con-
sulls, or Ægyptian Pyra-
mides, or of the antique
warres of Cæsar. Men stu-
dy the bookes of time,
talke of garbes, habits, cō-
tenances, conditions, of
affaires, customes, and al-
lyances: and although
we haue no purpose to of-
fend any, yet is it a matter
very easy in so great vari-
ety of discourse to let many
words fall, which are of
much lesse valew, then
Si-

Silence. It is a singular industry to make a good matter slide into company, whether it be vpon occasion, question, consequence, narration, or proposition, as the reuered Father Iaquinot obserueth, in his Addresse.

Moderation, since (as sayth the Wiseman) as we must not excessiuely glut our selues with hony: so ought one to take heed, that recreations which are made to refresh the mind, tend not by exorbitancy to dissolution. It must be ob-

H h

serued

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serued what tyme, place,
and persons require, and to
find out your selfe in some
recreation, you must not
go out of your selfe by pro-
fusion.

SECT. VIII.

*Of vicious conuersation: And
first of the Impertinent.*

THe Hebrewes say,
Game, Anger, Glasse,
and Conuersation, are the
windowes of the soule,
which many tymes cause
her to see more then she
would. That man is wise,
who makes vse of the mee-
ting

ting of company, as of a file to polish the mind, & euer to render it more apt for its functions.

Vicious conuersation is drawn (as it were) to three heades, to wit, the Imper-tinent, the Vaine, the Maligne. Impertinent, as the clownish, the sottish, the troublesome, which happeneth to many thorough the want of prudence, fashion, and ciuility.

Theophrastus, one of the quaintest wits of Antiquity relateth some passages thereof, which he sayes he

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observed in his tyme, arguing a great weaknesse of iudgment. Some (sayth he) seeke to lay hould of one going vpon an important businesse, to tell him (as they pretend) a matter of great importance, & when it is spoken it is found to be nothing els, but a meere foppery. Others inuite a Traueller, who comes out of the countrey extremely weary, to walke vp, and downe. Others draw a man out of a ship ready to dis-anker, to entertaine fol-
lies on the shore. Others
come

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come to beare witnesse .
when the caule is determi-
ned , and bring along with
them sweating full many a
drop , the Phititian to see
one newly deceased .

Others boast they know
the way wel , and promise
the rest to be their guide :
but do wander in the very
beginning , & protest they
haue lost their aymes . O-
thers make enquiry very
grossely into affaires , and
hasten to aske a Generall of
an army whither he goes ,
and what his designe is .
Such also (sayth he) are to

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be found many times so rusticall, that admiring nothing of all that which deserves admiration in ciuill life, sticke vpon the way to behold an Oxe, as men in capture; and in company haue no better behauour; then to take their dogge by the muzzle, and say: Oh what a braue beast is this, how well he keepes the house. Such conuersation is able much to vilify a mā, & to take from him all the estimation he may gaine in his profession.

SECT.

SECT. IX.

Of vaine Conuersation.

VAine conuersation is that of babblers, flatterers, vain-glorious, and such like. This poore *Theophrastus* in my opinion fell into the hands of a tattler, since he so well describeth a man, who with much passion spake the prayses of his wife, and then told all he had dreamed the night before; then what he had eaten at dinner, then that he had an ill stomack. From thence taking his flight he

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discourted of ages, and assured him that men of these times were much short of the Auncients.

Afterward he told, that Corne was cheape: that there were many straungers in the Citty: that it happened to rayne, the yeare would be fruitfull; that he had a field to be ploughed; that *Danippus* gaue the greatest waxelight at an offering; that there were so many Itaires in such a piece of building, and that he had numbred them, and a thousand other

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ther the like. Such people
(addeth this Author) are
more to be feared then a
feauer. He that desireth to
liue at rest, should seldome
keep them company. *Ho-*
tace makes mention of one
very like, who made him
sweat downe to the hee-
les, and when he saw him
so vexed, that he knew
not which way to turne
him: I well see, sayth he,
syr, that I am troublesome,
but there is no remedy; for
since I haue met with you,
it is fit I waite vpon you,
hauing nought els to do.

Flat-

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Flatterers are much more acceptable, though they are many times, more dangerous: for they will tell you all the world casteth an eye on you; that you are much esteemed, & that all the towne talkes of such a cause, which succeeded well with you; that you haue an excellent wit, handsom body, a good grace, a dainy garbe; that any thing sits well vpon you, and that it seemes whē nature made you, she brake the mould, because she cannot possibly frame
the

the like. If you speake, they
proclayme silence to all
the world; then as oracles
they extoll your words, &
if you scoffe at any one they
burst themselves with laugh-
ter to please you, and dei-
fy all your imperfections.
Behold the true poyson of
friendship, and hood-win-
king of humane life.

The Vain-glorious will
ordinarily entertaine you
with their owne prayses,
and haue a thousand slight
singularityes in their car-
ryage, their attyre, their
speach, their houses, their
graine

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trayne to giue notice thereby they haue some aduantage aboue others . The fore-méentioned author sayth he hath obserued those , who accounted it for a great glory to haue a Moore for a lacky, so to be the more noted ; and if they sacrificed an oxe, they set the hornes ouer their gates, to let the world know of their offering ; and to conclude, were so great louers of themselves , that they made Epitaphs euen vpon the dogges of their houses, specifying their age, their
 qualityes

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qualityes, and conditions.
These are testimonyes of a
soule very friuolous, and
voyd of all māner of humi-
lity.

SECT. X.

Of malignant Conuersation.

Maligne conuersation
is the worst of all: as
that of the harsh, who re-
der themselues vnociable
in company; that of the o-
pinatiue, who beare for
their deuise, Yea, & No, &
are euerypon contradictiōs
euen in truthes the most
eident; that of the crafty,

Ii

and

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and gullerull, who endeavour to discover all the secrets of others, while they in the meane space hide themselves vnder a Maske of dissimulation, & in perpetuall labyrinths of words, faining to be ignorant of all they know, to know what they know not, to retayne no memory of a promise, to seeme to wish the wel, whom they would deceyue, and many such like things: those of the proud, who disdain, and cōtemne all what themselves are not: those
of

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of the cholerique, who are displeased vpon euery occasion: those of scoffers, Buffons, and slaunderers, who are obscene, biting, and offensive in all causes.

It were a long busynesse for him, who would examine all this particularly: and I freely had discounteed it in a Treatise of manners, and passions, wherein I had a hope to giue my Reader contentment, were it not, that the designe of this little booke diuerted me from it.

It would be to litle pur-

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pose

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pose to make so longe a
worke of it, and it is euer
much better to conclude
well, then enlarge ill.

SECT. XI.

*The condition of good Con-
uersation.*

I Will in few words tell
you, *S. Bernard, S. Tho-
mas* and other learned men
are of opinion, that in cō-
uersation one must render
himselſe affable, and amia-
ble, yet not too familiar,
not curious in other mens
affairs, not suspicious, light,
riotous, discontented, af-
fected

sected, magistral, captious,
exceptious, no scoffer, me-
lancholique, trisler; not
churlish, ceremonious, tal-
kative, not too plyant, &
smooth, not chollerique,
iealous, proud, nor vayne,
as those who through va-
nity (which is onely rich
in fooleryes) perpetually
idolatrize themselves, as a
Deity. But one must go-
verne himselfe with great
discretion and modesty, he
must gaine without deba-
sing, laugh without bur-
sting, take recreation with-
out effeminacy, be constât

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without obstinacy, prudent without craft, simple without doublenesse, he must often dissemble ill, aduāce good, correct his owne faults by those which displease in another, euer to beare away from the garden of graces some fruit into the house; and if any secret be there learned, which were fit to be concealed, to make your house a sepulcher for it.

You shall find, there are ordinarily five qualitties, which make a conuersation very amiable . The first is

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is an obliging fashio, which sweetly loweth good turnes, from which in tyme, and place, we behould recompences to aryse. The desire to do good to all the world is a hooke we must continuall hold in the water; for men are thereby more profitably taken, then fishes: and such there haue beene, who opportunely giuing a glasse of water, haue gayned the prime dignities of a Kingdome, as we know by the history of *Thaumastus*, and King *Agrippa*.

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The second, an affability ioyned to a grace, and sweet behaviour, which hath most powerfull charmes ouer soules, that are naturally inclined to honesty. It is nothing to doe well, & not do it handsomely : a benefit giuen with frownes is a flinty loat, not taken but for necessity.

The third, an awakened and wary prudence, well to discerne dispositions, capacities, manners, humors, affections, and pretensions of those with whome we conuerse, and to adapt our
pro-

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proceedings to the temper
of euery one.

The fourth, Humility
without sottishnesse, or ser-
uile bassenesse, ready to
giue way to reason, & not
to presume of proper for-
ces.

The fifth, whereof we
haue spoken heeretofore, is
a discreet patience to suffer
men, and affaires without
disturbance, in such sort,
that it may euer keep your
hart in a good posture, yea
euen in vnexpected, and
thorny accidents. Who wel
vnderstands this mystery is
worthy

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worthy to command ouer men, vertue hauing already set him in a place next approaching to Angels.

It is a good rule for faire conuersation to propose to your selfe some person renowned for a perfect carriage, to imitate him. So *S. Paul* the Apostle sayth to the *Galathians* (according to the *Greeke Text*) he came to historify the great *S. Peter*; for he beheld him as an Historian should a Monarch, whose prowesse he intendes to write, or as a Painter a modell,

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dell, to draw out the copy.

So *S. Augustine* remitted those to the conuersation of *S. Paulinus*, who desired to profit in vertue, *Vade in Campaniam, disce Paulinum.*

But the molt effectually precept is to thinke, how the Word Incarnate would conuerse if he were in our place: for following his example, we should do that, which *Ioseph* did in *Aegypt* of whome the Scripture in the Psalme 104. according to the Hebrew, sayd, that he hanged the Princes of King

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King Pharaos court about
his hart.

The Reuerend Father
Gontery, a man of great
iudgment, and like vertue
hath written a litle treatise
of Conuersation, wherein
he farre descendeth into
particulars. He that will
reade it, shall therein find
prudent instructions.

SECT. XII.

Conclusion of the Diurnall.

IN the euening before
rest you are to make the
Examen of Conscience,
which is the litle Cōfisto-
ry

ry of the soule (as *Philo* termeth it) where hauing giuen thanks to God , & inuoked his holy grace, you must recall your thoughts, your words, your actions, your defects, and neglects to an account: that you may see the gaine, losse, & reckonings of that day, to to aduance good, and correct euill, remitting the one to discretion, and the other to the mercy of God.

Remember this word, which *S. Bernard* spake in the Booke of the interior House, as an Oracle, that

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One of the principall mirrors to see God in, is, A reasonable Soule, which finds it selfe out.

There it is we are to set the Conscience in a throne with scepter in hand, and all passions, and imperfections vnderfoot.

There it is, where she is to take the liberty to say vnto you: Wicked seruant, behold a day lost. What sluggishnesse at your rising? what heauinesse at prayer? what negligence in labour? what great words, & little workes? To what purpose

purpose is this curious interrogation, & temerarious iudgment? these wandring eyes; these straying thoghtes? what, must you needs be āgry for so slight a cause in such a meeting? Must you so freely speake, and murmur at the actions of another? must you take repast so sensually, and so greedily seeke for your ease in, and thorough all; and so of the rest. But if by the grace of God you find some kind of vertues, yet must you well examine, & sit them, as the perfume,

Kka which

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which was let before the
Tabernacle, to present
them before the face of God
and say for cōclusion with
al humility, what the holy
man *Fa. Rob. Southwell* did:
Quid fuerim scio, quod fui
peffimus: quid sim nescio, quia
de gratia incertus; quid ero
ignoro, quia de salute dubius:
quod fui Domine ignosce, quod
sum corrige, quod ero dirige.
My God, I know what I
haue beene (to wit) most
wicked; I know not what
I am, since I am still vn-
certain of the state of grace.
I know not what I shal be,
being

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being euery momēt doubt-
full of my saluation. God
pardon me what I haue
beene, correct what I am,
direct what I shal be.

This done say the litanies
or some other vocal prayers
happily to cōclude the day
with acts of Contrition, of
Fayth, of Hope, of Suppli-
cation for the liuing, and
dead.

Say heere.

Light of the children of
Light, bright Day
which hast no Euening;

K k 3

Be-

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Behold the world buried
in the darkenesse of night,
& the present day fully fi-
nished, wherein I see, as in
a brieftable, how my life
shall haue an end. My God
what benefi s doe I behold
on thy part, and what in-
gratitudes on mine? Pre-
serue that in me which is
thyne, & wash away with
the pretious bloud of thy
sōne, what is mine; shelter
me vnder the wings of thy
protection among so many
sh.dowes, phantasmes, &
snares of the father of dark-
nesse, & graūt that though
myne

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myne eyes be ciosed vp
with sleep, my hart may
neuer be shut against thy
loue.

Finally, fal a sleep vpon
some good thought, that
according to the Prophet,
your night may be illumi-
nated with delightes of
God: and if it happen you
haue some interruption in
your sleep, supply it with
iaculatory prayers, and e-
leuations of hart, as au-
ciently did the Iust, called
for this cause, The Crickets
of the night. By this mea-
nes you will lead a life full

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of honour, repose, and satisfaction towards your selfe and you shall make of eue-ry day a step to Eternity. The markes which among other may giue you a good hope of your predelstination are twelue principall.

1. A fayth, liuely, simple, constant. 2. A purity of life, which is ordinarily exempt from grieuous sins. 3. Tribulation. 4. Clemency, and Mercy. 5. Pouerty of spirit, dis-engaged from the earth. 6. Humility. 7. Charity towards a neighbour. 8. Frequentation of
the

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the Sacraments of Confession and Communion. 9. Affection to the word of God. 10. Resignation of mind to the will of the soveraigne Maister. 11. Some notable act of vertue exercised by you, vpon some occasion. 12. Deuotion towarde our Blessed Lady in the honour of whome you shall doe well euery day to obserue three thinges.

The first is, to present vnto her an oblation euery houre in the day of an Angelicall Salutation, when
as

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at the sound of the Clocke
you recall your hart with-
in it selfe.

The 2. to practise some
mortification of spirit, or
body by, a motiue of the i-
mitation of her Vertues.

The third, to giue some
almes eyther spirituall, or
temporall in her honour.

You will find this Diur-
nall litle in bulke, & great
in vertue, if to relish it wel,
you begin to practise it. It
contayneth many things,
which deserue to be medi-
tated at leysure: for they
are serious, and sage pre-
ceptes

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cepts, selected frō the choi-
ce of the moral doctrine of
holy Fathers. But if they
seeme short, they are not
therfore to be the lesse va-
lued: remēber, the braue
workman *Myrmecides* im-
ployed more time to make
a Bee, then a silly Archi-
tect did to build a House.

FINIS.

Christianity
applied to the
not the most
holy fathers. But it
same that they were
more to be
well: remember the
work and
ved more
as well as
not did to build a

111

to
A
ne
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7
S
a



DEVOT
 ASPIRATIONS
 FOR THE
 Actions of the Day.

In the Morning.



Will pray vn-
 to thee in the
 morning: in
 the morning
 thou wilt he-
 are my voyce. Psalm. 5. v. 4.

LI

Thou

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Thou shalt enlighten me
with the rayes of thy face,
& the wild beastes (which
are passions) shall go into
their dennes. *Psalme. 103.*

My dayes are as the dayes
of a hired man, whilest the
tyme of the day of Eternity
rise ouer me, and the shad-
dowes of the night of this
world do vanish. *Iohn 7.*
& *Cant. 4.*

*At the beginning of any good
Vvorke.*

It is written of me in the
beginning of thy Booke,
that I do thy Commande-
ments

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ment. My God, I will, for
I beare thy law, engraue
on the midst of my hart.
Psalm 39.

In good Inspirations.

God hath opened the
eares of my hart, and I will
beware how I gaine-say
him. *Isay 50.*

For Masse.

I will go, and I will see
this great vision. *Exod. 3.*

O how louely are thy
Tabernacles, Lord God of
Hoastes. *Psalm. 63.*

At spirituall lesson.

Speake, O Lord, for thy
L 1 2 seruant

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Servant harkeneth 1. Reg 3.

In speaking.

My hart hath vttered a
good word; I will tell my
workes to the King Psalm.

44.

At Refection.

Thou openest thy hand,
and thou fillest euery crea-
ture with blessing. Psalm.

144.

In prosperity.

Let my tongue cleave vn-
to my iawes, if I remember
not thee in the beginning
of all my ioy, and prospe-
rityes. Psalm. 136.

In

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In aduersity.

God mortifyeth, & quik-
neth. 1. Reg. 2.

If we haue receaued good
from the handes of God,
why should not we recea-
ue ill? Iob. 2.

Ought not Christ to
haue suffered these things,
and so to enter into his glo-
ry? Luc. 24.

*In the affaires, and cares of the
world.*

Man passeth as an image
and he is troubled in vaine.

Psal. 38.

In Calumnies.

If I did please men, I

should

should

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should not be the seruant of
Christ. *Galat. 1.*

In prayser.

Not to vs, O Lord, not
to vs, but to thee be glory
giuen. *Psal. 113.*

*Against the vaine hopes of the
world.*

As the dreame of them
that rise (O Lord) in thy
citty thou shalt bring their
image to nothing. *Psal. 72.*

Against Pride.

He that exalteth himself
shall be humbled. *Luc. 14.*

Auarice.

It is a more blessed thing
to

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to giue then to take. Act.
20.

Vncleanesse.
Know you not that your
bodies are the members of
Christ? 1. Cor. cap. 6. v.
15.

Enuy.
He that loueth not his
Neighbour, remayneth in
death. 1. Iohn 3.

Gluttony.
The kingdome of hea-
uen is neyther meate, nor
drinke. Rom. 14.

Anger.
Learne of me, for I am
L14 humble

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humble of hart. *Matth. 11.*

Sloth.

Curfed be he who doth
the worke of God negli-
gently. *Hier. 48.*

Rules of Fayth.

God is not knowne but
by himfelfe. From God
must be learned, what is to
be vnderftood of God. *Hil-
lar. lib. 5. de Trinit.*

God calleth not vs to a
bleffed life by difficult que-
ftions: in fimplicity he is to
be fought. by piety profes-
fed. *Idem lib. 10.*

Transgrefle not the an-
cient

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cient boundes, which thy
Fathers haue put. *Prou. 12.*

Many graue considerati-
ons iustly hold me in the
bosome of the Catholique
Church. The consent of
people, and nations. The
authority of the Church it
selfe, which is risen from
miracles, norished by hope,
increased by Charity, esta-
blished by its antiquity.
The succession of Bishops
holds me therein, which be-
ginning by that Sea, & au-
thority of *S. Peter* (vnto
whome God recommen-
ded the care of his flocke)
hath

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hath maintayned it selfe to
this present tyme. Lastly,
the name of *Catholike* holds
me. *S. August. lib. de vilit.
credendi, & contra epist. Fun-*
dan.

It is an extreme folly to
dispute against beliets ge-
nerally receaued into the
Church. *S. August. Epist.
118.*

Let vs follow generaliti-
ty, antiquity, consent: let
vs hold what was held
throughout, euery where,
and by all, so that it be au-
thorized by the diuine law
and tradition of the Ca-
tholike

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tholike Church.

Not to know any thing
beyond it, is to know all.

*Vincent. Lyrin. against profane
noueltyes. Tertullian in his
Prescriptions.*

Act of Fayth.

O Lord I beleue, help
my incredulity. *Mar. 9.*

I know my Redeemer
liueth &c. *Iob. 9.*

Of Hope.

Although I shal walke in
the midst of the shaddow
of death, I will not feare
ill, because thou art with
me. *Psalme. 22.*

With him I am in tribu-

ti-

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lation : I will deliver him,
& glorify him. *Psal. 90.*

Of Charity.

What is to me in heaven?
And besides thee, what
would I vpon earth? My
flesh hath fainted, and my
hart. God of my hart, and
God my portion for euer.
Psal. 72.

O Lord feed me thy sup-
pliant with ceaselesse in-
fluence of thy Diuinity :
this I begge, this I desire,
that feruent loue may pe-
trate me, replenish me,
and change me into it. *Blo-*
ss.

FINIS.

